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LETTERS

CONCERNING

MYTHOLOGY.

O Voi! c'havete gl' Intelletti ſani,
Mirate la Dottrina, che s'aſconde
Sott'il Velame de gli Verſi ſtrani.

DANTE.



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PREFACE.

AS IT IS *of more Importance that a Book be worth reading, than to know by whom it is writ, there would have been no Neceſſity of acquainting the Public, that ſome of the firſt of the following* LETTERS *paſſed* in Correſpondence, *if the lamented Death of the worthy Man who wrote them, had not prevented his proſecuting a Plan, which the Reader without ſuch Notice might be juſtly ſurpriz'd to find abruptly relinquiſhed.*

The ADDITIONS *to the ſeventh and eighth, and all the reſt, were written by the Author of the* ENQUIRY into the Life and Writings of HOMER. *They take, it is true, a quite different Road; yet all tend to one and the ſame End of promoting Learning and Virtue, and doing Juſtice to the firſt Inſtructors of* MEN.

Part

PART of a

LETTER

TO

SIR EVERARD FAWKENER.

**** BUT *is it poſſible the Hurry of a Court, and the Duty of of two ſuch Places, ſhould leave you a Moment's Leiſure to beſtow upon Literature---? If they do, may this come to your Hands at the lucky Hour, when, diſengaged and eaſy, you can afford to liſten to the old Story I am juſt going to tell you.* 'That FABLE *was the* firſt 'Form *in which* Religion, Law, *and* 'Philoſophy (*united originally*) *ap-* 'peared *in the World; that the an-* 'cient *Fables, as we* now *read and un-*

'*derſtand them, convey no ſuch Know-*
'*ledge: that conſequently* they are not
'underſtood: *that therefore learned*
'*Men have had Recourſe to ſeveral*
'*ingenious but claſhing Schemes to ex-*
'*plain them*; *while ſome will have all*
'*the* GODS *of Antiquity to be* deified
'Heroes; *ſome, to be* Jewiſh Patriarchs;
'*others, to be the firſt* Egyptian Kings;
'*others, to be emblematical* Figures,
'*like Sign-Poſts, in the ſame Country*;
'*and a late well-meaning Writer has*
'*even diſcovered them to be* Types *of*
'*our modern Divinity.*'

To decypher then theſe obſcure Remains, and trace this loſt Stream of ancient Wiſdom to its real Source, is the Aim of the following LETTERS. *Some of them having been writ to a young Gentleman of great Parts, but in a wrong Purſuit of Happineſs, has ſpread an Air of Pleaſantry thro' the Whole*; *which I am apt to think will*

be

be no Diſadvantage. The unnatural Separation of Learning *from* Life, *has done infinite Harm to both. 'Twere indeed pity a Treatiſe ſhould be leſs inſtructive that it* ſmile; *or leſs entertaining that it lay open ancient* Wiſdom, *canvaſs ſolemn* Rites, *and explore the Receſſes of the myſterious* EAST. *Several familiar humorous Terms have eſcaped in the Reviſal of the firſt ſix Letters, which tho' very pardonable in* private *Correſpondence, will yet require ſome Grains of Allowance from the* Public: *Nor ought we to loſe Sight of the* original Deſign *of theſe Letters, which is,* 'To explain the religious 'Opinions of the ANCIENTS, and 'their conſequent Practice:' *If that be accompliſhed, no matter whether theſe Opinions were* true, *or ſuch as a purer Religion, and improved Science have ſince ſhewn us to be without Foundation. The Fable, for Inſtance, of the Death of* ADONIS, *proceeds upon a*

Miſtake; that of the Birth of SATURN *upon Truth: And ſo Men of* your *Candour will judge of the reſt.*

FROM ſuch, *the Difficulty of this Attempt will procure an eaſy Pardon of Errors ſcarcely to be avoided in ſo various and abſtruſe a Reſearch: And both the Difficulty and* Dignity *of ſuch a Subject as the firſt* RELIGION *and* PHILOSOPHY *of the Lords and Lawgivers of the World, will be my beſt Apology for making this Work a Proof of my Diſcernment in Men, while I publiſh the particular Affection, and unfeigned Attachment taken to* Sir EVERARD FAWKENER, *by*

IT'S AUTHOR.

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TRAN-

TRANSLATIONS.

Pag. Line

9. 28. *Conoiſſeur.* Skilful Judge.

12. 3. *Niais.* Simple, like a callow Bird.

Ibid. 22. *Ruſticanâ Facie.* A Country-like Face.

Ibid. 23. Ἀγροίκῳ προσώπῳ. A Peaſant's Countenance.

Ibid. 28. *Facie prope*, &c. With ſomething of a Country-Look, ſo that he ſeems to have been not unlike our VIDA.

13. 1. *Di ſincero*, &c. Of an ingenuous and agreeable Aſpect.

Ibid. 2. *Di Color*, &c. A Complexion betwixt fair and brown, with ſuch a Look and Features, as well ſhew'd the Soundneſs of his Heart.

Ibid. 7. *Una certa*, &c. A certain Mien of undeſigning Simplicity, an almoſt infallible Mark of noble Manners.

Ibid. 11. *Plus Bête*—More Idiot than Knave.

33. 11. *Unde niſi*—Whence taught, but from within?

60. 12. *Veſta eadem*—VESTA and EARTH's the ſame, th'eternal *Fire*
Lies under each, and points both to the EARTH,
Our common *Seat*, and to the private HEARTH.

83. 6. *Principio*—The Heaven and Earth, and liquid Plains,
The Moon's reſplendent Orb, *Titanian* Stars,
A SPIRIT inward feeds.—

Sive

Pag. Line

98. 4. *Sive hunc*—Whether of Seed divine he firſt was made
By the ſupreme Creator, Source of Worlds;
Or if the recent *Earth*, ſever'd ſo late
From *Ether*, ſtill retain'd ſome Kindred-Seeds,
Which ſly PROMETHEUS moiſt'ning with the Stream,
Fram'd in the Likeneſs of th' all-ruling *Gods*.

110. 19. *Jupiter*—JOVE firſt cut ſhort the Term of ancient SPRING.

140. 11. *Jupiter*—Almighty JOVE, Father and Mother both
Of Gods, and Men, and Things.—

146. 16. *It Ver & Venus*—VENUS and *vernal* Gales go hand in hand,
And balmy-pinnion'd *Zephyr* tends their Steps,
Sweet Harbinger of *Venus* and the *Spring*.

153. 6. *Bagatelle*—Trifling and Senſuality.

154. 4. *Fœlix qui*—Happy the Man, who vers'd in Nature's Laws,
Can each Effect aſcribe to it's own Cauſe;
Trample on Terrors and relentleſs Fate,
And hear the Din of *Acheron*, ſedate!

Ibid. 23. *Quis enim*—Who e'er unanxious loved?—

157. 10. *Virtutem Verba*—Meer *Words* make Virtue, juſt as *Trees* a Grove.

216. 14. *Quantum Relligio*—What diſmal Deeds RELIGION cou'd adviſe.

222. 19. *Naturam*—Drive NATURE out, wer't with a naked Sword,
She'll ſtill return.—

301. 22. *Qui ſui*—Whoſe high Deſerts acquir'd a deathleſs Name.

Mutavit

TRANSLATIONS.

Pag. Line

367. 11. *Mutavit mentem*—The giddy People changed their Mind,
and burn
With *one* Desire—*to write.*

369. 23. *Chi con una*— ——— Who with the self-same Wand
Govern'd both *human* Things, and Things
divine.

390. 20. *Magnus ab*—The Course of Ages here begins anew,
And mighty Months from hence successive
roll.

ERRATA.

PAGE 7. Line 25. Ben. *read* Brown. p. 9. l. 2. *r.* barefooted. p. 50. l. 20. *r.* behold'ſt. p. 176. l. 12. Father, *r.* Grandfather's. p. 55. l. 11. ſprung, *r.* ſprang. p. 87. l. 26. Note *, *r.* p. 58. p. 143. Note (n) ὑγχαῖς, *r.* ὑγιαῖς. p. 198. Note (z) ſimilia, *r.* ſimilis. *Ibid.* & ſacrilegas, *r.* ſacrilegas, &. p. 272. Note (e) مدلم *r.* مدلم. p. 282. l. 12. Boſom, *r.* Womb. *Ibid.* l. 25. there hear, *r.* there let you hear. p. 327. l. 18. Diſdain, *r.* Diſdain of. p. 335. Note (c) κειϛ, *r.* κεφ. p. 341. l. 4. *after* Goldſword, *r.* or rather *Fire-Artiſt*; from חָרַשׁ־אוּר Charêſh-oûr. Πυριτεχνίτης. p. 352. Note (s) *r. Stillingfleet* in Note (t). p. 383. Note, l. 2. is always, *r.* is almoſt always. p. 391. Note (g) αἰτιλογία, *r.* αἰτιολογία.



LETTER FIRST.

'TIS ſtrange, my Friend! 'tis wond'rous ſtrange!—Whence this new Curioſity? *New* indeed to you; to enquire about ancient Opinions; or about modern Books that entertain us with ſuch obſolete Stuff. Are you really become a Convert? Have you renounced the State of Infidelity in which you formerly lived, and begin to believe, ſincerely believe in the Knowledge and Capacity of the Ages long preceeding our own? Not a great while, ſince you wou'd hardly allow the credulous Ancients a moderate Share of Common Senſe; or if they had been forced into any Acquaintance with the Arts of Life, you ſtill preſumed that all the World agreed with a great Prelate[a], in

Lett. 1.

[a] *Des Fables* plus *ridicules que celles que l'on conte aux Enfans, ont fait la Religion des Payens.* M. Boſſuet Diſc. ſur l'Hiſt. Univer.

Lett. I. thinking their *Fables* ridiculous, beyond the Folly of Children; and laughed at me, you may remember, ſomewhat immoderately, for taking it into my head, *That ſome of them had a Meaning*.

MAY I now laugh a little in my Turn? Are you indeed come to think that their Authors were Men? Juſt ſuch Men as You or I? *That*, you will ſay, I never doubted: Perhaps not; but only of its Conſequences: An Ancient might have the ſame human Figure, and walk about upon two Legs as We do: But that they had the ſame Underſtanding, the ſame Views in Life, and purſued them after the ſame Manner, *that* was *a hard Saying*: And ſtill a harder, That it wou'd have been as difficult to have perſuaded a Gentleman in *Athens* or *Rome* of the Legend of *Venus* and *Adonis* literally underſtood, as to make a *Briton* ſwallow a Tale of the Virgin *Mary* and her Spouſe St. *Dominic*; or an ingenious *Pariſian* of the *Abbé*'s miraculous Tomb. "But "now Dr. *M**** has ſent you a Book, to which "when once ſet down, you cou'd not riſe; and "when quite thro' it, the ſtrange Fancies it put "into your Head, obliged you juſt to begin again. "They call it an *Enquiry into the Life and* "*Writings of* Homer; tho' you think it ſhou'd "rather have bore the Title of the *Riſe of Arts* "and *Progreſs of Languages and Learning*; and "is full of *Plates*, whoſe Meaning above all "things you wiſh to have explained."

GIVE

Lett. I.

GIVE you Joy, my Friend, of this new Turn of Mind, which puts you upon enquiring into the Meaning of theſe mythological Enigma's; theſe extravagant Tales, and apparent Inconſiſtencies; which yet our learned Lord *Verulam* cou'd call the *Wiſdom of the Ancients*, and a conſtant Source of Pleaſure to a ſpeculative Man, as they repreſent ſome of the grandeſt Ideas in Nature and Art. Thus you will be more of a piece with yourſelf; and will not deſpiſe any Species of Knowledge, or Form of conveying it, until you are well aſſured of its Emptineſs and Inſignificancy. For 'tis, methinks, but modeſt to ſuppoſe that what imployed the Heads of the Philoſophers, the Tongues of the Poets, and Hands of the Prieſts for ſo many Ages, ſhould be able to afford *Us* ſome *Amuſement*. Tho', to ſay the Truth, yours is a common Caſe; and there are few greater Inſtances of the unequal Judgements Men make of Things, than the current Prejudices concerning the Ancients, and particularly their *Mythology*. How elſe ſhou'd it come to paſs, that in an Age which in moſt reſpects has done them Juſtice, and in ſome reſpects *more* than Juſtice; when their Title not only to a Superiority in the Arts of Life ſtands fairly recognized, but even to Reach and Invention in moſt of the Sciences, that ſtill they ſhould be reckoned Children or Changelings in their Mythology?

I am not therefore ſurprized at this Revolution in *your* Taſte, who wiſh to *think*, as well as *act*

Lett. 1. conſiſtently; nor much at the Occaſion of it. The Enquiry into the Life and Writings of *Homer* is not ill calculated to deſtroy either a blind Zeal for the Ancients, of which you uſed to impeach *me*, or a blind Prejudice againſt them, with which I uſed to return *your* Compliment; and a Glimpſe of Truth, ſuch is her Beauty, tho' but a ſide-long Glance, naturally produces Deſire of more.

NEED I warn a Man of your Pleaſantry againſt taking this Way of ſpeaking, ſeriouſly? — No: I would not, you well know, altogether follow the old Sages in their Philoſophy, how much ſoever I may admire their Morals; much leſs would I theologize (forgive me that hard word) with thoſe whoſe Schemes were irreconcilable to Reaſon and themſelves. Theſe Things, when ſet about in earneſt, muſt be taken in other Lights. All the Uſe I wou'd have you to make of them, is *a little innocent Speculation*, whoſe ſole Effect, as *Jack Anvil* ſays of all the fine things you can write, is *to make you ſimper a little, ſhake your Head, ſay it is a pretty, ingenious kind of a Thing, and ſo have done.*

I am,

My dear Friend

Yours &c.

LETTER

LETTER SECOND.

"HEAVEN proſper all good Purpoſes, Lett. 2.
" and give Virtue to put them in exe-
" cution!"—Be not offended at my well-meant Wiſh: One of your former Favourites[a], whoſe Fellow all Antiquity, you were ſure, had never produced, ſays a plain thing prettily;

Chi ben commincia, hà la Metá de l'Opra:
Nè ſi commincia ben, ſe non dal Cielo.[b]

Believe me, my Friend, to paſs from a Life of Gayety and Pleaſure to *Study*—and that kind of Application which *real* Learning requires, is no eaſy Tranſition. I know you make great Elopements; and have at times paſſed a whole long Week without ſeeing ****. And who knows but theſe ſtudious Fits may return ſtill more frequently, and at laſt fix the Habit on the other ſide? Mean time give me leave to cheriſh the good Diſpoſition, and to feed the tender Babe with Aliment not too oppoſite to its wonted Diet.

Do you remember the laſt time you did me the Pleaſure to ſpend ſome Days at *B****, the Wit you threw away upon the uncouth Figure of the old muſty Book, in Boards and Ben-Lea-

[a] Sigre *Battiſta Guarini.*
[b] He who begins aright has near half done;
Nor can we well begin, if not with Heaven.

Lett. 2. ther, haſped with Braſs, that lay upon my Table? Out of that ſame aukward Utenſil, as you called it, will I give you a Specimen of the harmleſs Entertainment to be had from an old Story, which I read this Morning. Your Experience in the Subject will render it very intelligible.

'AT the Birth of *VENUS*, or *Beauty*, the 'Gods held a grand Feaſt; to which among the 'other Deities came *Plenty*, the Son of *Foreſight*; 'and, as is uſual on ſuch Occaſions, *Poverty* 'came likewiſe a begging, and hung on about 'the Door. Tow'rds the End of the Entertain-'ment, *Plenty* being intoxicated with Nectar, '(for there was as yet no Wine) went into the 'Garden of *Jove*, and oppreſſed with the cele-'ſtial Liquor ſunk down in Sleep. *Poverty* 'ſpied him in this plight; and as ſhe had long 'wiſhed for a Child by him to ſupply her 'Wants, ſhe ſlipt ſecretly into the Garden, laid 'herſelf gently down by his Side, and was made 'the Mother of *Cupid*, or *Deſire*. For this rea-'ſon the Child became a Vaſſal to *Venus*, both 'as being begot on the Feſtival of her Birth, 'and being likewiſe naturally addicted to Beau-'ty, which ſhe poſſeſſed in the higheſt Degree. '*CUPID* therefore, as the Ofspring of *Plenty* 'and *Poverty*, takes after either Parent, and in-'herits a mixed kind of Fate.

'IN the firſt place, like his Mother, he is 'perpetually *in want*: and far from being beau-'tiful or blooming, as moſt People imagine,

'he

'he is eager, ravenous and rough; wandering a- Lett. 2.
'bout barefoot, without Houſe or Habitation;
'ſleeping before Doors, or by the Way-ſide
'under the open Sky, and conſtantly accompa-
'nied with Craving and Indigence. But at the
'ſame time, like his Father, he is ever forming
'Deſigns upon all that is *beautiful* and *good*: is
'courageous, forward, indefatigable and cunning;
'ſtill contriving ſome Fetch, and fond and fruit-
'ful of new Tricks. He is plodding all his Life
'long; is artful, perſuaſive, plauſible and be-
'witching: Neither mortal nor immortal in his
'Conſtitution; but at times, in one and the ſame
'Day, he lives and blooms in Affluence; then
'languiſhes and dies; and in a little time revives
'again, in virtue of his *Father*'s Nature. What-
'ever he receives is immediately ſpent and gone:
'So that *Love* can never be truly called rich;
'nor is he ever wholly deſtitute; but conſiſting
'of Contraries, is at once covetous and profuſe,
'baſhful and brave; has a Deſire to domineer,
'and a Diſpoſition to Servitude; the Elevation
'and Port of a Prince, and Fawning and Mean-
'neſs of a Slave.'

Now you have read this little Tale; be inge-nuous and tell me, cou'd any pretty Fellow about Town have better painted the blind miſchievous Boy? Say, you who are a *Connoiſſeur*, I am afraid to your coſt, is he truly repreſented? Did the Pain-ter, think you, underſtand Life? For if he was a Maſter in this delicate Part of it, you will doubt-leſs

Lett. 2. leſs admit he might excel in the whole. Think upon your former Ways, my Friend! of the Contempt you uſed to expreſs for the ignorant impolite Ancients, and, as you are in a fair Road, repent throughly of your Infidelity. But I have another Queſtion, a little different, to aſk.

Cou'd any body, do you imagine, take it into his Head after reading this Alluſion, 'That 'the Author of it actually believed the little flut-'tering Thing he has ſo exquiſitely deſcribed, to 'be a real divine Perſon, and wou'd worſhip 'him accordingly as *a God?*' One ſhou'd think *not:* Eſpecially as this very Parable has been taken for an Argument of his Unbelief of the whole Train of his national Divinities, whom he reverenced in Obedience to the Laws of his Country, and profeſſed himſelf incapable of explaining their Natures and myſtical Generation. Or, on the other hand, wou'd it not be as abſurd to ſay, that it had *no Meaning at all?* It muſt be a ſtrange Turn of Mind that cou'd lead to either: "For to believe it literally, or to "condemn it for Want of Ingenuity, are equally "prepoſterous." I ſhall certainly expect you on *Wedneſday*, with Mr. *V*****, and always am,

Yours &c.

LETTER

LETTER THIRD.

WERE you not aſhamed to confeſs ſo much Lazineſs in good Company? Not to endure the Labour of making out the Plan of a Work you ſo much wiſh to comprehend! Was it a long Letter from *B***** in bad Writing and beau-ſpelling, you cou'd plod till Midnight; and be at abundance of Pains to decipher the crooked Scrawl, in order to come at all the pretty Sentiments it contained. Well——, I will indulge you for once; and try to intangle you in *Study*, by laying Baits in your Way, and ſending you *the Plan*, you ſo conſiſtently long to ſee, and will not take the Pains to make out. Lett. 3.

THE ENQUIRY into the *Life* and *Writings* of *HOMER* promiſes little by its Title-page: It bears no Name of Author, or Printer, nor of the Lord to whom it is addreſſed; neither is there a Dedication; but after the manner of the *Ancients* it has a reſpect to this noble and learned Perſon from Beginning to End. The Head of *Homer*, which you ſee prefixed, is taken from the Buſt of a fine Statue, probably *that* mentioned by *Cedrenus*, as formerly one of the chief Ornaments of *Conſtantinople*, and now in the rich Cabinet of that great and good Man, the celebrated Dr. *Mead*. In viewing his beautiful Collection of ſome of the fineſt Remains of

Lett. 3. of Antiquity, I took particular Notice of this Buſt, and well remember to have been ſtruck with a *plain ruſtick Look*, ſomething *niais*—— but *ingenious* and *thoughtful*, ſuch as they ſay *Voiture*'s was, which I don't think truly repreſented in the Plate prefixed to the ENQUIRY; but the Original gave me a juſter, more natural Idea of a *ſtroling fanciful Bard*, than the Head of the noble *Farneſe* Statue in the Great Duke's Gallery.

THIS is one of thoſe Perceptions or Prejudices, if you pleaſe, one cannot ſo eaſily give account of: We feel it; but for the moſt part are not able to tell, *Why it is ſo.* Muſt there not be ſome Connexion in Nature between a fruitful teeming Fancy, and *this* Part of Phyſiognomy? You, my Friend, who are a ſecond *Cherea*, and have ſo nicely viewed *one* ſort of Faces, try your ſkill now upon the other Sex, and tell me why many of the greateſt Poets have had a *ſimple country Look?* The immortal *Mantuan* is recorded by *Donatus* to have been *ruſticanâ Facie*; the peaceful *Heſiod*, ἀγερώχῳ ϖερσώπῳ; *Theocritus* ϖοιμενικόν τι καὶ βλέπων, with even a *paſtoral* Look; (not meaning, I ſuppoſe, a Biſhop's.) The celebrated *Vida* was thought by his Cotemporaries[a] to reſemble *Virgil* for the ſame very reaſon: *Facie prope ruſticanâ, adeo ut noſtro* Vidæ *non abſimilis fuiſſe videri poſſit. Dante Aligeri*, the Parent of *Italian Poetry*, is ſaid to have been

[a] *Lil. Greg.* GIRALDI.

been *di ſincero e grato Aſpetto*: His Succeſſor the divine *Petrarcha*, *Di Color tra bianco e bruno con Iſguardo e Fatezze che ben moſtravan la Schiettezza del Cuor*: And the two Rivals, in *one* kind of Poetry, *Taſſo* and *Guarini*, (if an Original and Copy may be properly ſo called) had both *una certa Ciera di ingenua ſemplicitá, Indizio di rado fallace di bei Coſtumi*: Even the ſhrewd witty *La Fontaine*, (for ſuch you know he appears in his Writings) was in his old Houſekeeper's Opinion, *plus bête que malin*: and had ſo much the Appearance of that ſame *Bêtiſe*, that the Counteſs of *C*****, with whom he lived, ſaid to a Lady who aſked if ſhe was got into her new Houſe? That ſhe had now only three domeſtic Animals to fetch home, her *Cat*, her *Parrot*, and *La Fontaine*.[b] Lett. 3.

WHAT ſhall we ſay of this ſtrange Correſpondence of Features? A Correſpondence which extended not only to Poets in general, but to Poets of the ſame Turn and Temper? The polite amorous Cardinal *Bembo*, before he obtained that Dignity, was complimented by his learned Friends with reſembling the elegant Maſter of Love, the ſweet-tongued *Ovid*, not only in his Face, but his ſlender ſprightly Perſon[c]; and a Life of *Petrarcha*, the Author of many a delicate Strain, wrote by another Hand, makes

[b] *Notes ſur Boileau.*

[c] *Ovidius omni vitâ atque victu excultus atque expolitus, tum tenui & veſco Corpore, Nerviſque compacto; qualis ſcilicet eſt PETRUS BEMBUS Vir unus omnium elegantiſſimus.*
L. G. GYRALDI Dial. de Vitis Poet.

Lett. 3. makes him to have been *juſt ſuch another: di commune Statura, non di molto gran Forze, mà di mirabil Deſtrezza* [a]. Had the Decency of the Cardinal's Character permitted, what Leſſons in the *belle Paſſion* might you not have expected from the Pen that produced the inimitable *Azolains* [b]; and had *Ovid* been under any happy Neceſſity of a like Decorum, what Refinements, what Gallantry wou'd have ſhone in his *Art of Love?* A Satiriſt, 'tis true, may well be thought to wear a different Aſpect; his Converſe with the World, treading the beaten Road, ſearching out and expoſing Vice in all its little Diſguiſes, may ſharpen his Looks, and imbitter his Face: But let us remember, his Province is the moſt unpoetical of *Parnaſſus*; and ſtill, that one of the moſt approved among the Ancients was remarkable for his *Verecundia virginalis*, the *Modeſty of a Maid* in his Countenance and Manners; which at the ſame time I can by no means affirm to appear in his Writings.

Now, for a Wager, are you running over all the Poets by Profeſſion, and all the poetically diſpoſed of your Acquaintance, and claſſing their Viſages in your Imagination. This one, ſay you, has a *comic*, that a *tragic*, t'other a *tragicomical* Look. Here is an *epic*, there a *ſatiric*, yonder a *pindaric* Phyſiognomy. Mr. *X**** looks juſt like—

But

[a] Of a middle Stature, not very ſtrong, but wonderful Agility.

[b] They are Dialogues upon *Love*, wrote with great Delicacy and Decency.

But what am I doing? and whither has this *Idea of Simplicity* in the Head of the great Poet led me? Quick let us return, *my Friend*, and quit the *Genus irritabile Vatum*, the teſty rhiming Race, without diſcompoſing a Hair in the Toupée of the meaneſt Servant of the Muſes; and rather enquire, what Foundation there can be in Nature for this unqueſtionable Reſemblance in the Aſpects and Manners of Men? Lett. 3.

SHALL we liſten to the ingenious *Phyſiognomiſt?* who tells us, "That the chief Indications of Mens "Diſpoſitions are to be found in their Countenan-"ces, and center particularly in their *Looks*, their "very Souls appearing thro' their Eyes to an "intelligent Spectator, as thro' the Gates and "Avenues of the Mind [a]: That a ſet, ſimple 'Look, for example, little moiſt Eyes, moving 'Eye-brows, ſoftened Features, are Signs of a 'Man's being *contemplative*, *thoughtful*, *given* '*to learning*, and particularly the *Belles Lettres* [b].' Again, 'That a dark humid Eye, open, and 'frequently fixed, is a Sign of *Thought* and *Per-*'*ception*; but if it likewiſe look *mild*, and *be-*'*nign*, it further betokens *Worth* and *Ingenuity*; 'for ſuch, ſays he, was the Eye and Looks of 'the wiſe and worthy *SOCRATES*.'

PER-

[a] Τὰ δὲ πολλὰ τῶν ζημείων καὶ τὰ ζύνολα τοῖς ὀφθαλμοῖς ἐνίδρυται· καὶ ὥσπερ διὰ Πυλῶν τότων ἡ Ψυχὴ διαφαίνεται. ΑΔΑΜΑΝΤΙΟΥ Φυσιογνωμικ. Α.

[b] Ὀφθαλμοὶ ἐςῶτες, μικροὶ, ὑγροὶ, μέτωπον ἀνειμένον, βλέφαρα κινούμενα δεικνύουσιν ἄνδρα ΦΡΟΝΤΙΣΤΗΝ, ΦΙΛΟΛΟΓΟΝ, ΦΙΛΟΜΑΘΗ. Ibid. Περὶ ὀφθαλ. ἐςηκ.

Lett. 3. PERHAPS you will hold yourſelf a better Judge of the following Aſpects, which he deſcribes much to the ſame purpoſe: 'Eyes, ſays 'he, ſtanding frequently open, without winking, 'looking gentle and humane, ſwimming in a 'tranſparent Fluid, ſhew the Perſon to be '*contemplative*, *a Lover of Knowledge*, *of a* '*ſweet Diſpoſition*, and addicted to *Love:*' And ſtill ſtronger, 'That ſuffuſed Eyes, fluctuating, 'and as 'twere *beaming* in themſelves, beſpeak a 'ſtrong Inclination to Pleaſure and the Delights 'of *Venus*; and that Perſons with ſuch a Look 'are generally *ſtraight*, *beneficent*, of a *noble* '*Nature*, and addicted to *Poetry* and *Verſe*.'[a]

WHATEVER the Caſe may be, or how ſlippery ſoever the Judgement, when we deſcend to Particulars, the *Opinion* we cannot help forming of every Man at firſt ſight to his Advantage or Prejudice, according as his Aſpect and Appearance pleaſe or diſguſt us, ſeems to ſay, That it is not without reaſon we ſuppoſe a *Connexion* between a certain Set of Features, and ſuch and ſuch Manners which uſually attend them. *Yours* did not deceive me, who am affectionately,

Your &c.

[a] Ὀφθαλμοὶ κλυζόμενοι, κυμαίνοντες ἐν αὐτοῖς, εἰς ἀφροδίσια καὶ εὐπάθειαν ἐπλόηνται· οὔτε δὲ ἄδικοι, οὔτε κακοῦργοι, οὔτε Φύσεως φαύλης, οὔτε ΑΜΟΥΣΟΙ.

Ibid. Περὶ Ὀφθαλ. κινεμεν.

LETTER

LETTER FOURTH.

WHAT a Flow of Spirits muſt you have had, my gay Friend! when you received my laſt Letter? I will forfeit a good deal, or you had been juſt come home from *Y*****, or perhaps were to go thither next Morning. In either Caſe the Infection wou'd work: Our Mind not only retains Impreſſions of the Companies we leave, but moulds itſelf beforehand to the Humour and Manners of thoſe with whom we are about to aſſociate, ſo it be done with our good Liking, and Hopes of Pleaſure. I am ſure you have been in high Humour by the ſprightly *Debût*[a] of your Anſwer. "*Wonderful Science*, "ſay you, *profound ſagacious* Phyſiognomy! "*highly befitting a grave contemplative Man!* "——You therefore *expect that I will ſhortly ſend* "*you a* Treatiſe of Palmeſtry, *or revive old* Par-"tridge, *and write an* Almanack." Lett. 4.

'TIS very well, Sir, and not much out of Character:——But after ſo ſaying, may I venture to put you in mind of a certain Perſon, the quickeſt at catching Faces, and odd Miens, of all the Circle of my Acquaintance. Can you remember, dear Sir, this young Gentleman, who after he had, like *Leonardo da Vinci*, been ſtroling, if not from Street to Street, at leaſt from Company to Company, and obſerved all the

[a] Beginning; Firſt Stroke.

Lett. 4. ſtrange Setts of Features, uncouth Airs, and conſtrained Poſtures he had met with, uſed to come full fraught to me, " Who ſhou'd I meet with in ſuch a Place but Mr. ***? I proteſt I can't abide that Man's Look. He's double and knaviſh for certain. If you obſerve, he never looks you ſteadily in the Face; a Half-grin upon one ſide of his, betrays ſome crooked Sentiment within.

" PRAY, have you ever ſeen the plump Mr. " *Papillon?* How ſmooth his blooming vacant " Face! Thought and Wrinkles wiped clean out " of it! But happily ſupplied by the two pret- " tieſt unmeaning Dimples in his Cheeks, and " the two perteſt pinking Eyes that ever charmed " a fair Lady. Mr. *B**** came in, and ſat " juſt by him, with his ſedate Aſpect, and " compoſed Countenance, that commanded Re- " ſpect whenever he appear'd, and drew At- " tention whenever he ſpoke. Bleſs me, how " intent and piercing he looks! But for the " *Spirit* that every now and then flaſhes from his " Eyes, and the gentle Smile that o'erſpreads his " Features, I ſhould take him for a meer plod- " ding Wight, not without a Daſh of the *Mi-* " *ſanthrope.*[a] His Friend Mr. *M**** looks *open* " like Heaven: You wou'd think you ſaw into " his Heart: Truth and Generoſity ſeem painted " in every Lineament.——I am ſure he is a good " Man. But oh! the painful Picture of Chagrin!

The

[a] Man-hater.

" The imbittered excoriate Look of *** *Eſqr.* ! Lett.
" An old exhauſted ſickly Rake! Diſmal! A
" moſt forbidding Phiz. I wou'd have thee
" drawn and ſet up a *Memento mori* in St. *J.****,
" *C* * * *l*, where thou'd reform more young
" Fellows, than all the laboured and lab'ring
" Sermons ever preached in the Place. But *à*
" *propos* to Sermons.—Of all the living Buſts I
" ever ſaw, no one comes up to the *gloomy*
" *buck'ram Viſage* of the *Vicar*. How is every
" better Sentiment effaced from his whole Coun-
" tenance! Not a Spark of Goodneſs or Veſtige
" of Humanity in any one Feature: Dark, un-
" ſocial and ſullen, with cloudy Brow, lightleſs
" Eyes, pendant Cheeks, and double Chin, he ſits
" recollected in gruff Silence: But upon the
" leaſt Emotion, the *Bear* and the *Clown* appear
" tumbling in all his Geſtures, begrim his un-
" gainly Looks, ſtrain his Muſcles, diſtort his
" Motions, and briſtle his whole Behaviour."

Of whoſe drawing, my good Friend, are theſe Characters? Upon what are ſuch quick Feelings of Men and Manners founded? *Wonderful Science!* ſay I in my turn, *profound ſagacious* Phyſiognomy! *there's but a ſhort Step*, 'twou'd ſeem, *between thee and thy Siſter-Science* Palmeſtry, *and from thence to* Aſtrology, *predicting the Weather, and telling Fortunes.*

Yet don't be too much out of Countenance at being catched exerciſing that perceptive Fa-

Lett. 4. culty with which Nature has endowed you, of diſcovering Mens Conditions from their Air and Aſpect: You have ſome good People for Patterns, who practiſed the ſame Art. What tho' Fortune-tellers, Quack-Doctors and Gypſies abuſe it; you need not go a ſtroling with them, except you pleaſe. Becauſe there are *Empirics*, wou'd you have no *Phyſicians?* Becauſe there are *rhyming Dunces*, wou'd you have no *Poets?* Or becauſe there are *wicked Heretics*, would you have no *orthodox Divines?* But you have better Company than Sir *Sidrophel*, tho' not yet of your Acquaintance: I will venture to introduce you to one or two of them in my next Letter. Till then,

My dear Friend,

Adieu.

LETTER

LETTER FIFTH.

YOU are a very hard Craver. Is your Impatience owing to a Deſire of knowing your Fellow-Phyſiognomiſts, now you have found out your ſelf to be one of the number; or to an Inclination incident to young People, for which a Royal Miſtreſs (if ſhe was one) was remarkable in the laſt Century, a Liking to hear old Stories? Which of them ſoever it be, in performance of my Promiſe, hear the Sentiments of——I will not yet tell you who. Lett. 5.

" THAT the *Diſpoſitions* of Mens Minds " are connected with their *Bodies*, and influ- " enced by the Changes that happen to *them*, is " very evident both in People intoxicated with " Liquors, and under Diſtempers: In both Caſes " the Temper and Sentiments appear extremely " different; and are plainly made ſo by the dif- " ferent Temper and Diſpoſition of the Body. " On the other hand, the Body is frequently " affected by the Paſſions of the Mind, as ap- " pears in languiſhing Lovers, in Perſons who " have been violently frighted, who are ſunk " with Grief, or ecſtatic with Pleaſure. And " not only ſo, but in things that happen *natu-* " *rally*, without any Shock or Violence, it is " eaſy to perceive that the Soul and Body are " linked together in ſo intimate an Union, that

a *Memoires de la Vie du Comte de* GRAMMONT. Chap. VII. XI.

Lett. 5. " they are generally ſpeaking the reciprocal Cauſes
" of the Alterations happening in each other. For
" never was there ſuch a Creature produced or
" ſeen, as had the Body and Shape of an Animal
" of *one* Species, and the Inſtinct and Diſpoſitions
" of an Animal of *another* Species: But always
" along with the Body, it muſt have the Man-
" ners too, of one and the ſame Animal. It
" follows therefore that of *ſuch a Caſt* of Bo-
" dy, *ſuch a Mind* muſt be the neceſſary Con-
" ſequence. Among the Irrationals, we ſee the
" ſkilful in the ſeveral kinds, forming their
" Judgements of them by their *Make*: By this
" Jockeys judge of Horſes, and Sportſmen of
" Dogs: But if *their* Method of judging be
" well founded, as the ſame Cauſes muſt needs
" produce the ſame Effects, it muſt be likewiſe
" poſſible to diſcern *Mens* Conditions and Cha-
" racters by their Perſons and Aſpects." [a]

THEN the Author ventures to lay down the general Principles upon which you are to reaſon, and proceeds to put them himſelf in Practice, not only by going over the principal Parts of the human Body, and aſſigning the various Diſpoſitions of the Mind, which uſually accompany their various Make and different Structure; but, *vice verſâ*, runs over the chief Characters in Life, and accurately deſcribes the Perſon and Appearance of a *brave* Man, of a *Coward*; of an *ingenious*

[a] ΑΡΙΣΤΟΤ. Φυσιογνωμονικά.

genious Man, of a *Blockhead*; of an *impudent* Man, of a *modeſt* one, and ſo on throughout the great Variety of Characters in the World, both good and bad. After which, being led back as it were naturally, by an Induction of Effects to their Cauſe, he reſumes the Conſideration of this ſtrange Connexion. Lett. 5.

" I AM perſuaded, ſays he, that the *Soul* and " *Body* ſympathize with one another, for many " Reaſons. The Temper and Diſpoſition of " the Mind being any way altered, makes the " Form and Habit of the Body to alter with " it; as on the other hand, the Form and Make " of the Body being changed, produces a ſimi- " lar Change in the Diſpoſition of the Mind. " Grief and Joy are Affections properly belong- " in to the *Mind:* Yet every body can perceive " Grief in the heavy Look of an afflicted Man, " and Joy in the chearful Countenance of a hap- " py one. When the *Soul* is affected, and its " Temper varied, were it poſſible that the *Body* " ſhou'd retain, unmoved, its former State, there " might, it is true, be ſtill ſome ſort of ſympa- " thetic Intercourſe between them, but not ſo " thorough and mutually affecting as it is at pre- " ſent. For now it is very evident, that the one " follows and participates with the other; and " from no Conſideration more than from the " Effects of *Madneſs*. This Diſtemper likewiſe " ſeems properly to affect the thinking Faculty,

Lett. 5. " the *Soul.* Yet Phyſicians by cleanſing the
" *Body* by Medicines, and by making the Pa-
" tient obſerve Rules of Diet preſcribed for the
" ſame Purpoſe, rid the Soul of that terrible
" Diſorder: So that by one and the ſame Re-
" medy, applied to the *Body*, both its own State
" and Appearance is changed from what it was
" under a diſordered Mind, and the *Mind* it-
" ſelf is delivered from Madneſs. But ſince they
" both change *by one and the ſame Means* ap-
" plied to *one* of them, and change *both together*,
" it is evident that they throughly depend upon
" and mutually affect one another." [a]

Now wou'd I give ſomething to know, whoſe Opinions you imagine you have been reading? Some fanciful viſionaire Doctor's, I ſuppoſe, like the Spaniſh *Huarte*, or French *Deſmarêts*: ſome *Mumpſimus*, who ſat in his Cloſet, and built chimerical Schemes, a Stranger to the World, and to ſtrict Reaſoning. Juſt the contrary: They are the Opinions of no leſs Man than *Plato*'s Rival, and *Alexander*'s Maſter—the ſevere, abſtract, diſcerning *ARISTOTLE*; who was ſo fully convinced of their Juſtneſs and Truth, that in his moſt elaborate Work, his favourite new-invented *Organon*, upon which he ſeems willing to reſt his Reputation [b], he concludes the

[a] ΑΡΙΣΤΟΤ. Φυσιογνωμονικά.

[b] Δεῖ δὲ ἡμᾶς μὴ λελῆθέναι τὸ συμβεβηκὸς περὶ ταύτην τὴν πραγματείαν.——Ταύτης γὰρ, ἃ τὸ μὲν ἦν, τὸ δ' οὐκ ἦν προ-

the ſecond Book of the firſt *Analytics* with an Abridgement of the *Principles* of Phyſiognomy. *Theſe* the Philoſopher lays down as Foundations upon which you may *reaſon*, and from which, according to the Conditions there preſcribed, you may form certain Concluſions. Lett. 5.

In the Progreſs of Philoſophy *Speuſippus* taught after *Plato*, and *Xenocrates* ſucceeded *Speuſippus*. *Xenocrates* was a perfect Pattern of Virtue in his Life and Manners. He began his Lectures early in the Morning, and his Gate ſtood open to all Lovers of Wiſdom and Knowledge. A young *Athenian*, *Polemo* by Name, very wild and abandoned to Pleaſure, in his Return from a Night Ramble, happened to be paſſing drunk that way about Sun-riſing. To go in and bamboozle the old ſtarched Philoſopher was too tempting a Frolic to be reſiſted by a Youth in that Condition. Fluſtered therefore as he was, and in his gaudy revelling Dreſs, flowing with Perfumes, and crowned with Flowers, in he bounced among the learned Band who were liſtening to their ſtay'd Teacher; He ſat down too, with a mimical Gravity, that he might watch

προεξειργασμένου· ἀλλ' ὅδ' ἦν παντελῶς ὑπῆρχε.——Περὶ τῶν Ῥητορικῶν μὲν, ὑπῆρχεν ἴσως πολλὰ καὶ παλαιὰ τὰ λεγόμενα· περὶ δὲ τὸ ΣΥΛΛΟΓΙΖΕΣΘΑΙ, παντελῶς ὅδ' εἴχομεν πρότερον ἄλλο λέγειν· ἀλλὰ ΤΡΙΒΗΝ ζητοῦντες πολὺν χρόνον ἐπονοῦμεν.——Διὸ λοιπὸν ἂν εἴη πάντων ὑμῶν, ἢ τῶν ἀκροωμένων ἔργον, τοῖς μὲν παραλελειμμένοις τῆς μεθόδε συγγνώμην, τοῖς δ' εὑρημένοις πολλὴν χάριν ἔχειν.

ΑΡΙΣΤΟΤ. Περὶ Σοφιστ. Ελεγχ. βιβ. Β.

Lett. 5. watch a witty Opportunity to confound the musty Moraliſt, and march off. At his firſt Appearance ſome Marks of Indignation broke from the Audience that threatned him with a ſudden Exit: But *Xenocrates*, without altering his Countenance, made a Sign to let him alone; and changing the Subject of his Diſcourſe, he began to reaſon of *Modeſty*,—of *Temperance*,—of governing the *Paſſions*,—and *Self-command*. *POLEMO* was not ſo far gone, as to be incapable of underſtanding what he heard; but looking ſomething amazed and fooliſh, he began to *liſten* to the eloquent Philoſopher; and liſtened ſo long, until he was ſtruck with the Gravity of the Man, and the Truth of his Doctrine. He then firſt ſtole up his Hand, and taking the Garland from his own Head, he threw it upon the Ground; then he pulled in his Arm under his Robe; by and by he gathered in the flowing jaunty Skirts of it; by degrees his Looks changed; the *impertinent apiſh Fleer* of a fine Fuddle-cap ſettled into Senſe and Compoſure: He forgot the intended Frolic, was aſhamed of his Debauch, and went home ſo ſtung with a Senſe of his Folly, and ſo convinced of the Amiableneſs of Virtue, that he became a conſtant Hearer of *Xenocrates*, eminent for the Regularity of his Life, and ſuch a Proficient in Learning, that at his Maſter's Death he ſucceeded in the Direction of the *Platonic School*.

THIS celebrated Convert from Intemperance to Wiſdom excelled likewiſe in *Phyſiognomy*. Among his other Writings, as if *the great Philoſopher* had not ſufficiently exhauſted the Matter, he new-modelled and conſiderably augmented the Treatiſe written by *Ariſtotle* upon that Subject. The Introduction is remarkable. 'If any 'Branch of Science, ſays he, be uſeful, thoſe 'who ſtudy the Knowledge of the Natures and 'Diſpoſitions of Men from their Appearance and 'Aſpect, may reap many and great Advantages 'from their Art: For no body wou'd chuſe to 'commit his Wife or Child, or entruſt a Sum 'of Money, or any valuable *Depoſitum*; or in-'deed wiſh to contract any kind of Friendſhip 'with a Man who has a Mark of Perfidy, In-'temperance, or other wicked Diſpoſition writ-'ten in his Face. But to ſum up the Matter 'in a Sentence, all Mankind, as it were by an 'immediate, infallible, Heaven-ſent *Divination*, 'demonſtrate in their Looks and Motions, their 'peculiar Caſt of Mind, and Manner of Life[a]: 'So that the ſkilful Phyſiognomiſt may cul-'tivate Friendſhip with the *Good*, and avoid all 'Commerce with the *Evil*'[a] Lett. 5.

How

[a] Πάντων γὰρ, ὡς ἔπος εἰπεῖν, ἀνθρώπων, ὥσπερ εἴ τινος ἁπλαίστη ἢ θεοπετάστη καὶ ὀξυτάτης μαντείας, συλλογιζομένων ἔθος τε καὶ βίον πρόθεσιν, διὰ τούτων ὁ φυσιογνώμων μαθήσεται, τὰς μὲν τῶν χρηστῶν φιλίας αἱρεῖσθαι, τὰς δὲ τῶν πονηρῶν κακίας φυλάττεσθαι.

ΠΟΛΕΜΩΝ. Φυσιογνωμικόν.

Lett. 5. How happy wou'd that Man be, who cou'd exerciſe this rare Art with certainty? Who cou'd put in practice the repeated Advice of one of the beſt and greateſt Men the World ever ſaw; 'to 'look within — to let the particular Quality and 'Worth of no Perſon or Thing eſcape us; [1] — 'to be accurate Enquirers into the Manners and 'Actions of Men; [2] — to accuſtom our ſelves 'to enter attentively into the Sentiments of thoſe 'we converſe with; and as far as is poſſible to 'get into the *very Soul* of the Perſon who ſpeaks 'to us.[3] One of the moſt remarkable and ſurprizing Inſtances of this Sagacity I have met with, is the celebrated *PLOTINUS.*

THE Ancients held ſuch of their *Philoſophers*, as lived in a manner becoming their Profeſſion, in the higheſt Eſteem. Their Schools they looked upon as the *Sources of Virtue*, and their Houſes as *Sanctuaries*, which nothing baſe or diſhonourable durſt approach: The greateſt Perſons not only recommended their Children to their Care in their own Life-time; but frequently left them, with their whole Eſtate and Concerns, under their Tuition at their Death. The Family of *Plotinus*, the holy pure *Platonic*, con-

[1] Ἔσω βλέπε· μηδενὸς πράγματος μήτε ἡ ἰδία ποιότης, μήτε ἡ ἀξία παρατρεχέτω σέ. [2] Ἀκριβὴς ἐξεταστὴς ἠθῶν καὶ πράξεων. [3] Ἔθισον σεαυτὸν πρὸς τῷ ὑφ' ἑτέρᾳ λεγομένῳ γίνεσθαι ἀπαρενθυμήτως, καὶ ὡς οἷόν τε ἐν τῇ ΨΥΧΗΙ τὸ λέγοντι γίνε.

M. ANTONIN. ΑΥΤΟΚΡ. τῶν εἰς ἑαυτὸν βιβ. ε.

consisted but of a Servant or two for himself; but his House was full of the Youth of either Sex of the prime Nobility, entrusted to *him* with all that they had, as to a sacred and divine Guardian. With the most incorruptible Integrity he was mild and affable, and ready to serve every body, who had the smallest Acquaintance of him, or Connexion with his Friends; and at the same time of such Candour and Discretion, that having lived six and twenty Years in *Rome*, and been chosen Umpire in numberless Differences between private Persons, he demeaned himself so as that he had not one Citizen his Enemy: So impartial and prudent was his Humanity. Lett. 5.

One of this extraordinary Man's Talents was a true and just Perception of the Tempers and Manners of the Persons who lived with him; whose Deeds and Designs he quickly discovered in their Looks, and often foretold what wou'd happen to them in the after-part of their Lives. "This Youth, (said he of a young Nobleman left to his Management) "will prove excessively "amorous, and intangle himself miserably in "Intrigues.——I suspect he will not be long-"lived:" which in every point came exactly to pass. A Widow Lady in high Reputation of Virtue, *Chione* by Name, who lived in his House with her Children, had lost a Diamond Necklace of very great Value. *Plotinus* ordered his own, and the Servants belonging to all the Lodgers

Lett. 5. Lodgers in the Family, to be brought together into his Preſence: When they were met, he caſt his Eye upon them, and immediately pointing to one of them, *This Perſon*, ſaid he, *has ſtole the Necklace*. The Fellow ſtoutly denied it, at firſt; but being led off to be whipt, he confeſſed the Theft, and went and fetched the Necklace from whence he had hid it.

BUT the chief Proof of the Juſtneſs of his Penetration, was his diſcovering the ſecret diſmal Intention of his favourite Scholar *PORPHYRY*, whom this great Judge of Men loved not more upon account of his Learning, than his Virtue and Sweetneſs of Manners. Hear how the Youth ingenuouſly tells the Story of himſelf. 'I had once, ſays the *young Platonic*, through 'ſome Diſtaſte or Contempt of Life, taken a 'Reſolution to put an End to my Days; and 'had ſhut my ſelf up in my Lodgings for that 'purpoſe; when my loved *Maſter* came unex-'pectedly, and broke in upon my Retirement. 'He told me without heſitation, That my pre-'ſent Intention was far from being the Reſult 'of Reaſon, or the Dictates of an *intellectual* '*Principle*: That the Gloom in my Mind was 'occaſioned by ſome bodily Diſorder I laboured 'under, ſome Diſtemper of Melancholy, for which 'he directed me to go and *travel* for a Cure. I 'believed and obeyed him in this, as in every thing 'elſe, and paſſed over to *Sicily*, where I heard the

'Lectures

'Lectures of the Philoſopher *Probus*, a Man in Lett. 5.
'good Reputation, with whom I ſtayed in the
'pleaſant wholeſom Town of *Lilybeum*. Here
'I quitted my pernicious Purpoſe of dying, and
'at the ſame time, was by this Accident pre-
'vented from attending my Maſter *PLOTI-*
'*NUS* until his death. [a]

BUT to what purpoſe need we range Antiquity for Inſtances of an Art, which you are your ſelf practiſing every day? not only upon Perſons and Companies, but upon Paper in your Cloſet. You who *deſign* and *draw* ſo prettily, and have gone thro' the *academic Faces*, if not the *Figures*; who know the Play of a Muſcle, at leaſt on the Outſide, from the ſmalleſt Simper to the higheſt Diſtortion of Features; who diſtinguiſh ſo nicely the Characteriſtics of the bordering Paſſions, *Grief*, *Fear*, *Dejection*, *Melancholy*; ——*Emulation*, *Averſion*, *Envy* and *Hatred*, can *you* with any Conſiſtency ridicule Phyſiognomy, even in *our narrow* ſenſe of the Word? We underſtand it to be nothing more than judging of Men by their *Faces:* But the Authors of the Term, and firſt Inventers of the Art meant nothing leſs than "a Judgement of a "Man's whole Nature and Inclinations from an "attentive View not of his *Face* only, but of "his entire Perſon; and that not motionleſs and "unemployed, but in Action and Agitation,

"engaged

[a] ΠΟΡΦΥΡΙΟΥ περὶ Πλωτίνου βίου καὶ βιβλ.

Lett. 5. " engaged in the Affairs of Life; the Eyes ſpark-
" ling, the Tongue ſpeaking, the Heart beating,
" and the whole Man in Motion and guard-
" leſs." Purſue now this Thought a little further, and conſider what are your *Dutch* Drolls, your Harlequins, your Pantomimes, your *Rich's* and *Franciſques*——nay what were (alas! they *were*) your *Booths*, *Bracegirdles* and *Oldfields*, but ſo many ſhining Proofs of the Power and Reality of *Phyſiognomy?* What has eſtabliſhed the unvaried Idea's of the Heads of the *hiſtoric Characters* among the Painters, (whoſe Originals they never had, and ſome of them never exiſted) but the unvaried Connexion between the ſuppoſed Character of the *Saint* or *Hero*, and *ſuch* a Set of Features as beſt mark it? Even the great, the ſupreme Effort of the Art, the inſtructing Mankind by Dumb-ſhew and Example, *Hiſtory-Painting* it ſelf, and the Produce of *Sculpture*,

Fair genuine Forms of Beauty's eldeſt-born,
A living Race by plaſtic *Virtue markt*,

What are they but *Human Figures* repreſented in Action, in ſuch Attitudes, Poſtures and Movements, and with ſuch *Looks* and *Features*, as Nature has adapted to the inward Diſpoſition of the Heart? And ſtill, the moſt exalted and extenſive of all the Ways of Painting, I mean *real Poetry* and its nobleſt Branch, Mythology, how largely does it borrow from this inexhauſted

Source?

Source? Repreſentations of things *natural* and *divine* by proper *Perſons*; and theſe Perſons *properly* accoutred, their Enſigns, their Faces, their Mien and Actions being all *of a piece*, and all *in Character*, muſt be the reſult of the moſt natural of all Sciences, *Phyſiognomy*: I ſay the moſt *natural*; an Infant looks you full in the Face to find out your Temper [a],— and your Dog keeps a ſtrict Eye upon your Features, and behaves himſelf accordingly; Lett. 5.

Unde niſi intùs,—monſtratum?

But whither have I wandered from my Subject?—It is your wanton Wit and craving Curioſity that lead me aſtray, and make me forget the chief Point of the Queſtion, Whether that Head of *Homer*, which adorns one of the moſt elegant Libraries in *Britain*, has been well *imagined* by the Statuary, and has a Look becoming the *poetical Patriarch?* The Queſtion I ſay is, Whether the *Artiſt* has done well? who drew not from the Life; but from his own *Idea*. For I much queſtion whether the Likeneſs of *Homer*'s real Face was preſerved. It is not altogether impoſſible that it might; but more probably it was among the

[a] C'eſt au Mouvement du Viſage, et ſur tout *des Yeux* que l'on fait le plus d'Attention—— parceque ces Mouvemens ſont les Indices de ce qui ſe paſſe au dedans de nous: Ils meritent donc qu'on les approuve à proportion de ce qu'il y a de louable dans les Sentimens intérieurs dont ils ſont les Indices.

Traité du Beau, Cap. IV. § 10.

Lett. 5. number of thoſe mention'd by *Pliny*, as the greateſt Pitch of Happineſs that can happen to a Mortal: A Likeneſs contrived for him by Poſterity, when the real is wanting, in order to ſatisfy the general Deſire of Mankind *To know what ſort of a Man He was*[a]. Thus, at the firſt acting a new Play, ſays a Man of Wit, the Ladies ſeldom fail to aſk,——

What like *a Man's the Poet?*

And I believe the ſame Queſtion is as natural to a Gentleman upon reading a fine Piece of old Poetry. To indulge this natural Curioſity, to give you a truly *poetic* Face, which of the two Artiſts have beſt judged?—Whether he who has imagined his inſpired Bard with a ſimple, rural, contemplative Look—or he who has given him a grander Air, and filled his Countenance with Elevation and Majeſty—?

I am, &c.

P. S.

I HAVE thought of a way of procuring a Plan of the ENQUIRY, *&c.* without much Trouble: Expect it therefore in my next. But now the Viſit at *Y**** is over, what if you ſhould ſit down to read and think a little, and try to *make out* one to yourſelf: You would be better able to judge of another's when it comes.

[a] Quô majus, ut equidem arbitror, nullum eſt felicitatis Specimen, quam ſemper omnes ſcire cupere, *Qualis fuerit aliquis?*
PLIN. Lib. XXXV. § 2.

LETTER

LETTER SIXTH.

SOME time before the ENQUIRY *into the Life and Writings of* HOMER was publiſhed, a detached Advertiſement appeared in ſeveral public Places, containing, beſides the Title of the Book, the *Subjects* of the twelve Sections of which it conſiſts, and likewiſe ſome ſhort Account of their Contents. One of theſe Advertiſements I procured, after the Piece came from the Preſs, and found it aſſiſted me not a little to comprehend the Deſign and original Plan of the Whole. It runs thus:

'*AN ENQUIRY* into the Life and 'Writings of *Homer*. In Twelve Sections.

'THE Book is properly an Anſwer to this Que-'ſtion: "By what Fate, or Diſpoſition of Things "it has happened, that no Poet has equalled him "for upwards of two thouſand ſeven hundred "Years; nor any, that we know, ever ſurpaſſed "him before."

'Sect. I. An Enquiry into *Homer*'s Country; 'and the Climate of that Country.

'II. Into the public Manners of his Nation.

'III. Into his Language: Origin of Lan-'guages; their Progreſs, and its Cauſes.

'IV. Into his Religion: Origin of the *Grecian* 'Rites.

Lett. 6.

'V. Into the Manners of the Times: ancient and modern Manners compared.

'VI. Into the Influence of such a Conjuncture.

'VII. Into *Homer*'s Education and Learning: History of Learning, and preceeding Writers.

'VIII. Into his Character, Employment, and Manner of Life.

'IX. His Journey to *Egypt*: His Allegories.

'X. His visiting *Delphi*: Rise of Oracles and Theology.

'XI. His Converse with the *Phenicians*: His Miracles.

'XII. His Subject: The *Trojan* War, and Wanderings of *Ulysses*.

'With a new Head of *Homer*, and sixteen Copper-Plates done by the greatest Masters: As also a new Map of *Greece*, and of the Countries known to the Ancient *Greeks* about the Time of the *Trojan* War; their ancient Names, and first Inhabitants, with a Draught of the Voyages of *Menelaus* and *Ulysses*.'

THE whole Book therefore is an Attempt to resolve this Single Question, "*By what means did* Homer *become a greater Poet, than either any one, known to us, ever was before him, or than any who has appeared since his Time?*" Or in other Words, "*Why no Poem either formerly heard of, or now extant, was or is comparable to the* ILIAD *and* ODYSSEY?"

IN

In order to reſolve it, you muſt either aſcribe his Superiority to a ſupernatural divine Aſſiſtance, which many of the Ancients firmly believed, tho' *We* do not; or, allowing him to have been an ordinary Man, you muſt enquire into every *Cauſe*, natural or accidental, that can poſſibly have Influence upon the human Mind, towards forming it to Poetry and Verſe. You muſt conſider the Influence of Education, of Example, of Fortune public and private upon the Soul of Man, and as you go along you muſt always compare their different Kinds, and apply them to the various correſponding Branches of Poetry. You muſt trace that Art from its earlieſt Beginnings; ſeparate its conſtituent Parts, *Language*, *Manners*, *Religion*, *Fable*, *Hiſtory*, *Characters*, *Rythmus*, *Meaſure*, and proper *Mythology*. You muſt view and aſcertain the abſtract Nature of each of theſe Parts, then trace its Progreſs, and compare that again with the Age of *Homer*, and enquire How *He* came to excel in it, and in what reſpects he does ſo. To bring all theſe together, and make them bear upon a *ſingle Point*, was a Taſk inſeparable from the *Anſwer* of the Queſtion. A Queſtion which you ſee muſt neceſſarily include a ſurprizing number of different Reſearches into the Nature and Origin of *Fiction*, and its Connexion with the various, indeed almoſt infinite Turns of Life and Learning. Lett. 6.

Lett. 6. Now, my lively Friend! you have the Clew of the Book in your Power; give me leave to inſinuate, that it will prove uſeful only in proportion to the Care and Attention with which you uſe it. If you conſider it meerly as an amuſing, curious Speculation, it will juſt ſerve to amuſe you a little, for the preſent, and then evaniſh: But if after fully comprehending the Plan you will ſit down and compare it attentively with the ſeveral Sections of the ENQUIRY, and ſtrictly examine whether each Section makes out the particular Point it was meant to prove, and how that Point ſtands connected with the general Deſign, in that caſe the Plan will effectually rid you of that *fleeting Notion* of the Subject of which you formerly complained. I experienced the ſame thing the firſt time I peruſed the Book. While Impatience and Curioſity hurried me on thro' the various Scenes of Antiquity from the firſt barbarous State of wretched Mortals, to their gradual Improvement by Arts and Laws and Learning, I quickly loſt the Idea of the preceeding Section, and would have found it very difficult to have recollected the Thread of the Subjects when I had done. But after I had read the Book over and over, and had conſidered the Order and Strictneſs of the Inveſtigation, I began to attribute that ſlippery eluſive Quality to two Cauſes. Firſt I ſuſpected the Author had been at pains to *cover* the Regularity of his Model, and purpoſely effaced every Appearance

Appearance of Form ; avoiding thoſe Diviſions, Lett. 6.
Subdiviſions and Repetitions which afford artificial Helps to the Memory, but ſtiffen a Treatiſe like an old Sermon. This Method leaves the Work to your own Judgement, and depends ſolely upon the Senſe and Capacity of the Reader. The other is the careleſs familiar manner in which theſe abſtruſe Subjects are treated. You find nothing to ſtop you, if you do not ſtop yourſelf; no uncouth Terms or ſcholaſtic Phraſes: A Succeſſion of new Ideas is ever paſſing before you, and ſome of the moſt rugged Materials in Learning are handled with that familiar Eaſe and Plainneſs of Speech, as makes you forget their Nature, and glide over theſe thorny Fields, where the Critics have ſo often tore themſelves, with unſuſpected Security. But, as I ſaid, in proportion to our Negligence and Haſte, muſt of neceſſity be the Slipperineſs of our Retention. The ſolideſt Bodies, as they take the fineſt Poliſh, are likewiſe the moſt tickliſh to handle: You muſt poiſe well and graſp firm, ere you have a ſure Hold, and be careful how you ſhift hands, leſt they ſlip from between them. Moſt People read Books as Children viſit a Flower-Garden: They amuſe themſelves with this or t'other gaudy Knot; the Colour calls their Eye from one Border to another; the Sight of the preſent baniſhes the laſt. It is the Man of real Taſte, who takes in the Flower- and other Gardens at one View, who conſiders the Caſt of the

Lett. 6. Grounds, the croſſing Lines, the Diſpoſition of the Walks, the Arrangement of the Trees, and the Conveniency of the Shades and Arbours, the Propriety of the Statues, and perceives the Symmetry reſulting from the Whole. But here's Company coming up; I muſt leave you: Adieu, my Friend! May you be happy as your reaſonable Wiſhes can make you, or, if you can truſt them, thoſe of

Yours, &c.

LETTER

LETTER SEVENTH.

SAY you ſo, Sir! Never ſtirred from your Cloſet for two whole Days—No, not to make an Excurſion croſs the Meadow to *I——y C——h!* Well, Heaven grant the Charm may not ſoon loſe its Virtue, but continue to operate, until you have truly taſted the delightful Entertainment of well-directed Study, and be throughly convinced, that it is a manly thing to ſacrifice a little fleeting Pleaſure in the Purſuit of genuine Knowledge. Moſt willingly would I ſatisfy your growing Curioſity: But as for an Explication of theſe ſame Plates, prefixed to the ſeveral Sections of the ENQUIRY, I muſt ingenuouſly plead Ignorance; and will venture to ſay, that few People can give a juſt one, but the firſt Inventor of the original Drawings, who can alone aſcertain his own Ideas on ſo vague a Subject as *Mythology*. But you ſhall be very welcome to my Conjectures about ſome of them; on which I have beſtowed ſome Time and Attention, with that pleaſing Curioſity you now begin to feel in your turn, in ſearching for the Meaning of an Allegory. Some of theſe Conjectures may perhaps be right—and others, I make not the leaſt doubt, very wide of the real Intention of the firſt Deſign. For all Compoſitions in Painting—and emblematical Pieces more

than

Lett. 7. than any, give unbounded Scope to the Fancy. Don't you remember how long a Company of Sages, and ſome of them truly learned, ſtared upon that beautiful Cartoon of *Julio Romano*'s Marriage of *Pſyche*, in the Duke of *M*——'s great Gallery? And the extravagant Gueſſes Mr. *H*—— made at *Julian*'s Feaſt of the Gods, painted by honeſt VARRIO, in the Stair-caſe of *Hampton-Court?* I found my Conjectures chiefly upon the Connection of the Story repreſented in the Plate, with the Subject of the Section whoſe Front it adorns; for the *Inſcriptions of* the Plates at the End of the Book only puzzled and led me aſtray. For inſtance, the fourth Plate bears for its Inſcription, *A* SACRIFICE, *The* OATH—Now with the ſtricteſt Attention, I cannot find the Veſtige of an Oath throughout the whole Section. I conceive therefore that the Repreſentations in the Plates are either taken from the general Deſign of the Sections to which they are prefixed; or from ſome principal Part; ſome remarkable Fact related, or ſome Principle advanced, upon which the Subject poſſibly turns. The Deſign of the firſt Section is plainly to prove the various Influence which *Soil* and *Climate* have upon their ſeveral Productions;—and particularly, as the Curious love to ſpeak of late, upon animal-Plants, I mean their Natives of the human Species.

THE Point of View therefore of the firſt Plate directs your Eye to a ſtately Temple, the Inſcription

ſcription of whoſe Portal bears, that it was ſacred to CERES and the SEASONS: or, in other words, to EARTH the univerſal Mother, and to the various Influences of Spring, Summer, Autumn and Winter, in its various Climes. Four beautiful female Figures follow one another into the Temple. The Chaplet on the Head and Feſtoon in the Hands of the firſt beſpeak the *Spring*, by which the Ancients began their Year: The Sheaf and Sickle, and a faintiſh Look diſcover the ſultry *Summer:* Harveſt is known by her Garland of Grapes and Horn of Plenty: and ſhivering Winter by her Coverings and Pan of Coals. A Section of the Zodiac cuts the Sky behind them, intended, I judge, to ſhew upon what the Succeſſion of the Seaſons depends. But the Figure in this Plate that gave me moſt pleaſure, is the fine venerable old Man who ſits in the Corner, ſo ſtudious and full of Attention in forming a human Creature, which he has almoſt finiſhed, and obſerving thoughtful, whether it wants not yet another Touch of his all-framing Hand. PROMETHEUS it muſt be; both from the Subject of his Story, and from the Torch lying at his Feet—but which, by the by, ought to have been the Reed in which he ſtole celeſtial Fire from the Wheel of the Sun's Chariot, and thieviſhly conveyed it from Heaven to animate his new-made terreſtrial Creature, for which he was puniſhed as you now know. Lett. 7.

HOWEVER

Lett. 7. HOWEVER ingenious this Part of the Deſign may ſeem, I am of opinion, that it errs againſt the known Law of Compoſition, *That all the Figures, eſpecially in little Pieces, ſhould be employed in one Action:* Unleſs you ſay that the Formation of Man is the Action in which both the Earth, the Seaſons, and *Prometheus* are all engaged; which may indeed be underſtood, but is by no means the *apparent* Attitude of the Seaſons in the Draught. Be that as it will, the Idea ſo clearly conveyed by the Repreſentation of this Man-moulder, makes me eaſily pardon a moderate Treſpaſs upon a Rule of Deſign. In a Play, I can bear with the Scene's ſhifting, (contrary to one of the ſacred *Unities*) from an Antichamber to a Garden, or from *Pall-Mall* to the Park, tho' my Fancy turns reſty, and refuſes to follow our admired dramatic Poet over Seas from *Venice* to *Cyprus*, or from *Spain* to *Conſtantinople*. Theſe are too unconſcionable Strides for my proſaic Imagination: But a Licence modeſtly uſed may be tolerated, if it makes amends by its Inſtruction or Entertainment. The Deſign of this firſt Section, is to ſhew the Power of Soil and Climate; and that Power exerted in the Formation of Man, who is to be inſpired with a celeſtial Flame; for which we have a Temple ſacred to EARTH and the SEASONS; and behind them a human Creature forming, to be enlivened with Fire ſtole from Heaven.

NOW,

Now, methinks, I ſee a ſignificant Smile forming upon every Feature of my Friend's Face: Umph! ſays he, And ſo this is the way your ancient Sages, your *Mythologiſts*, d'ye call 'em, contrived to account for the making of MAN? Another Man already made took ſome freſh Clay, newly ſubſided in the *Chaos*, and impregnated it with etherial Seed [a]: Of this he formed a lifeleſs Lump in the Shape of a human Creature; then had a ſolar Beam, ſome how, blown into its Breaſt, which proved a vivifying Spirit, and made it inſtantly ſtart up a Man, like the *unborn* Doctor ——! Lett. 7.

FAIR and ſoftly, *Good Sir!* and before you finally judge of the Fiction, or conclude it to be ridiculous, hear the ancient poetic Tale. 'In 'the Beginning of the Reign of *Jove*, when 'the happy golden Age was paſſed and gone, 'the wretched Remains of the human Race 'were in a miſerable Plight, and in hazard of 'utterly periſhing from the Face of the Earth. 'Naked, needy, and ignorant they paſſed their 'dreary Days, living in Woods, and lurking in 'Dens like wild Beaſts, without Laws, without 'Arts, without Humanity; ſcarcely ſuſtaining 'their helpleſs Lives by the harſh Diet of Her-'bage and Acorns, and making Rocks and 'hollow

[a] Sive recens Tellus, ſeductaque nuper ab alto
Æthere, cognati retinebat Semina Cœli;
Quam ſatus Iapeto miſtam fluvialibus undis
Finxit in effigiem moderantum cuncta Deorum.
Ovid. Metam.

Lett. 7. ‘ hollow Trunks of Trees their ſole Shelter from
‘ the Injuries of the Weather. In this hapleſs
‘ Condition they periſhed unheeded and un-
‘ known, torn by the Tyger of the Mountain,
‘ and the Bear of the Foreſt, famiſhed for want
‘ of Food, and froze to Death, or overwhelmed
‘ with Snow. Thus they piteous lived and
‘ unlamented died,—until *Prometheus*, the Son
‘ of *Iapetus* and *Themis*, (that is FORESIGHT,
‘ the Child of *Deſire* and *Deſtiny*) came to
‘ their Relief. To retrieve wretched Mortals
‘ from Miſery, he called *Pallas* the Goddeſs of
‘ Wiſdom, (the Power of *Mechaniſm*, and
‘ Source of *Invention*) to his Aid: By her means
‘ he mounted to Heaven, where he ſlily held
‘ the Reed he carried in his Hand to the Wheel
‘ of the Chariot of the Sun: It's Pith preſently
‘ catched and kept the celeſtial Fire, which
‘ he ſecretly conveyed to Earth, and made a
‘ Preſent of to *Men*. Inſtantly enſued an a-
‘ mazing Turn: It entirely changed the Face
‘ of the World, and made the grand Revolution
‘ in *Human Life*. For along with the Uſe of
‘ Fire, the inventive *Prometheus* diſcovered the
‘ latent Treaſures that lay concealed in the Bow-
‘ els of the Earth: He brought the till then
‘ unknown *Metals* to Light; thoſe ineſtimable
‘ Aids and Ornaments of Life; thoſe Materials
‘ of our Tools, and Propagators of our Power!
‘ By *their* means he firſt taught the ſtroling
‘ Tribes the Art of building in Timber, Brick

Lett. 7.

'and Stone. He ſhewed them how to alleviate
'their Toils and ſupply their Wants, by joining
'Oxen to a Plow and Horſes to a Chariot.
'He obſerved the riſing and ſetting of the Stars,
'the Motions of the Sun and Moon, and by
'them diſtinguiſhed the *Seaſons*, and planned
'out the revolving *Year*. He inſtructed them
'in the various Virtues of Herbs, Fruits and
'Foſſils, and made known their Efficacy in diſ-
'pelling Diſeaſes, and allaying the Pains incident
'to Mortals: He even opened a Path thro' the
'Deep, and made them croſs the untrod Ocean
'in Veſſels compacted of Wood, with Sails ex-
'panded to catch the gliding Gale. In a word,
'no uſeful Art or rare Invention in Life; no in-
'genious Method of ſupplying its Wants or
'fulfilling its Wiſhes, that is not the Gift and
'Product of *Prometheus* [b]: And to crown all,
'he likewiſe taught them the wondrous, tho'
'now common Contrivance, of painting Sound,
'and ſpeaking to the Eyes; he taught them the
'uſe of LETTERS, thoſe Guardians of Arts,
'Parents of Memory, and ready Miniſters to
'every Muſe.

'WHAT wonder then, if the great Friend of
'Men, the Author of their Happineſs, their De-
'liverer from Cold, Hunger and Death, their
'Inſtructor in every thing valuable or pleaſant,
'ſhould

[b] Βραχεῖ δε μύθῳ πάντα συλλήβδην μάθε·
Πᾶσαι τέχναι βροτοῖσι ἐκ ΠΡΟΜΗΘΕΩΣ.
ΑΙΣΚΥΛ.

Lett. 7. ‘ ſhould be ſaid to have *new-formed* the Creature,
‘ whoſe *Life* and *Lot* he had wholly changed;
‘ transformed from a Brute to a Man, reſcued
‘ from endleſs Woe, and retrieved from Blood-
‘ ſhed and Barbarity?’

So far is very well,——and may paſs in the looſe figurative Language of the Poets: But is not *Prometheus* plainly and literally ſaid to have *made Man*, as well as inſtructed him in the Arts of Life? The Queſtion is fair; but how will you reliſh it if the Anſwer lead us into a Labyrinth of Mythology? Have you Spirits and Patience to remount to the Riſe of Things, and ſcan the various Principles, which, in the Opinion of the Ancients, produced the *World* and *Man?*

IMAGINE then the Metropolitan of *Memphis*, or other ſolemn Myſtagogue of *Egypt*, about to initiate a young Prieſt (duly prepared by Faſtings, Purifications and Chaſtity) in their traditional Myſtery of *Creation*. “ My Son, “ would he ſay, LISTEN with Attention and “ Reverence, while I deliver the awful Doc- “ trine of the Birth and Progeny of the ever- “ living Gods—the Doctrine we carefully con- “ ceal from the vulgar and profane, and only “ unfold to the Favourites of Heaven, and Mi- “ niſters of its myſterious Will.

‘ WHEN

Lett. 7.

'*WHEN* the primeval Parent, CHAOS, 'hoary with unnumbered Ages, was firſt moved 'by the Breath of *Erebus*, ſhe brought forth her 'enormous Firſt-born *Hyle*; and at the ſame 'portentous Birth the amiable almighty *Eros* 'Chief of the Immortals: They were no ſooner 'come to Light than they produced an infinite 'Offspring; various and jarring at firſt, but 'afterwards the Fountains of Being (*a*), the ter-'rible TITANS. Five and forty of their Names 'have been revealed to Men; among whom 'the chief are *Cæus*, *Creion*, *Hyperion*, and '*Iapetus*, Males; and *Thea*, *Rhea*, *Themis*, '*Mnemoſyne*, and the lovely *Tethys*, Females; 'after whom was born of the ſame Parents, 'their youngeſt Son, the mighty *Saturn*. *Ia-'petus* and *Themis* joining, had the divine *Pro-'metheus*; after whoſe auſpicious Birth, and no 'wonder, they had Eight and twenty Children 'more; or, according to a more authentic Tra-'dition thirty Sons, and as many Daughters, 'Authors of the various *Orders* of living Things, 'while *Prometheus* with the Aſſiſtance of his 'Spouſe *Celeno* the Daughter of *Atlas*, the

 'mighty

(*a*) Ἀρχαὶ γὰ Πηγαὶ πάντων θνητῶν πολυμόχθων,
Ἐναλίων, πλημνῶν τε γὰ ὀι χθόνα ναιετάσσιν·
Ἐξ ὑμέων γὰρ πᾶσα τέλει γενεὰ καλὰ κόσμον.

ΟΡΦ. Υμν. ΤΙΤΗΝΕΣ.

Lett. 7. ‘ mighty Prop of Heaven, created their Lord ‘ and Lawgiver, mortal Man.’

WITH profound Submiſſion, we may ſuppoſe, and entire Reſignation of his Intellects, would the young Candidate of the Prieſthood receive the Doctrine he did not underſtand: and in reward of his Docility, or upon ſome other weighty Conſideration, his reverend Teacher might perhaps condeſcend to remove a Corner of the Veil, and give him a Glimpſe of the latent Truth.

“ To Thee, my Son, who may one day prove “ a ſtately Pillar in the Temple of *Noph*, and a “ Support of our ſacred Order, the Glory of “ *Egypt*, will I diſcover a Part of the divine “ Tradition, denied to vulgar Ears, and uttered “ by the pure High-prieſt on ſolemn Days, not “ without Trembling and Amazement.” Know then, conſecrated Youth! ‘ That ere this fair ‘ Univerſe which thou beholds, appeared; ere ‘ the Sun mounted on high, or the Moon gave ‘ her paler Light; ere the Vales were ſtretched ‘ out below, or the Mountains reared their ‘ towering Heads—ere the Winds began to ‘ blow, or the Rivers to flow, or Plant or Tree ‘ had ſprung from the Earth—while the Hea- ‘ vens yet lay hid in the mighty Maſs, nor e’er ‘ a Star had ſtarted to its Orb, for Ages infinite, ‘ the various Parts of which this wondrous ‘ Frame conſiſts, lay jumbled and inform,—

‘ brooding

'brooding o'erwhelmed in the Abyſs of Lett. 7.
'Being (*):

'THERE they had lain for ever and for ever,
'if the Breath of the tremendous *Erebus* (*a*),
'the Spirit that dwells in eternal Darkneſs had
'not gone forth and put the liſtleſs Maſs (*b*) in
'vital Agitation. 'Twas then the congenial
'Parts began to ſever from their heterogeneous
'Aſſociates, and to ſeek a mutual intimate Em-
'brace—*Matter* (*c*) appeared, and inſeparable
'from it *Attraction* (*d*) inſtantly began to ope-
'rate: And O! Who can unfold, or ſufficient-
'ly declare the Strife ineffable, th' unutterable
'War that attended their Operation. *Quali-*
'*ties* (*e*) their firſt-born oppoſite and jarring,
'never before exiſting ſprung into Being, and
'ſwift began the univerſal Shock. *Powers* (*f*)
'till then unknown, and *ſuperior* (*g*) Degrees
'of theſe Powers, all active Principles, continued
'and increaſed it. *Order* (*h*), *Succeſſion* (*i*),
'*Retention* (*k*), and *Figurability* (*l*) were paſſive

(*) Ἦν ὁμῶ πάντα δυνάμει, ἐνεργείᾳ δ' οὔ.
Aris. Τὰ μετὰ τὰ Φυς. Λ.

(*a*) *Erebus* is plainly the Power of DARKNESS, or Dimneſs; being a Greek Termination put to an Eaſtern Word עֵרֶב *Eréb*, the Evening, *Mixture* of Darkneſs and Light. See the *Phenician* Coſmogony below. (*b*) The CHAOS. (*c*) HYLE. (*d*) *Eros*, or *Love*. (*e*) *Cœus*. ΚΟΙΟΣ is the ancient *Ionic* for ΠΟΙΟΣ. (*f*) *Creion*, Κρειών, powerful. (*g*) *Hyperion*, Ὑπερείων, tranſcendant. (*h*) *Thea*, from the old Verb ΘΕΩ, whence τίθημι. (*i*) *Rhea*, from Ῥέω, the Flux of Time. (*k*) *Mnemoſyne*, Μνημοσύνη, Memory. (*l*) *Tethys* from the old תתא which the *Chaldeans* pronounce תהא *Tetha*, liquidâ perfundere, whence *Tethys*, *Fuſion*,

Lett. 7. ‘ in the genial Conteſt. But *Deſire* (*m*) and ‘ *Poſſibility* (*n*) (or *Intention* and *Aptitude*) mild- ‘ ly interpoſed, and begot *Providence* or *Fore-* ‘ *ſight* (*o*), who being joined with his Bride (*p*) ‘ Meaſure (*q*) or Perfection (the Daughter of ‘ Contemplation (*r*,) preſided over the forming ‘ World, directed the Births of the lab'ring ‘ Parts,

Fuſion, Moiſture. (*m*) *Japhet* פתה in Kal, to allure, raiſe, deſire, ſeduce; whence πειθω. *Japhet* is elder than *Saturn*, who was the youngeſt of the *Titans*; that is to ſay, *Time* did not begin till the World was made; ſee the *Platonic* Account of Time below. (*n*) *Themis* the moſt ancient and venerable of the Goddeſſes; whoſe Oracles were from the Beginning, and ſo infallible, that ſhe taught *Apollo* himſelf to propheſy; firſt married to *Iapetus*, the *Titan*, and then to the all-governing Nature, *Jupiter* himſelf. (*o*) *Prometheus.* The *Athenians*, diſtinguiſhed among all the *Greeks* by their Ingenuity and Devotion, had an Altar in the *Academy* (the Reſort of the moſt ingenious of *Athens*) on which they ſacrificed the Day of the Lamp-Solemnity. It was dedicated to *Prometheus*, *Pallas*, and *Vulcan*. In their opinion theſe were συμβώμοι θεοὶ, conjunct Gods to be worſhipped on the ſame Altar, for the ſame obvious Reaſon that *Venus* is ſometimes joined with *Bacchus* and *Ceres*, and at others with *Cupid*, *Hebe*, and the *Graces*. But the moſt Orthodox of the Mythologiſts, *Orpheus*, ſolemnly addreſſes *Prometheus* as the ſame with *Saturn*; and joined with the ancient Rhea, that Flow of Durationin the Fulneſs of which all Things were formed by *Providence*,

ῬΕΑΣ ΠΟΣΙ΄! ΣΕΜΝΕ᾽ ΠΡΟΜΗΘΕΥ̃ *.

The former took him, 'twould ſeem, for a *moral*, or *human* Principle; and the latter for a *natural* or *divine* one.

(*p*) כלא *Calai* in *Syriac* ſignifies a Bride.

(*q*) כילו Menſuræ: from כל menſus eſt. But כלילו Perfectiones from כלל, conſummavit, perfecit. (*r*) *Atlas.* طلع *Talah*, Conſideravit, animum advertit, intentus fuit. طلغ et لاطلغ *Talao* et *Atthalao* qui res perſpicit, cognitione ſuperior; *inde Virgil.*—Docuit quæ maximus *Atlas*. The *Greeks* put frequently their Σ for the Aſpirates of the Eaſterns, and particularly for the moſt unutterable of them to a Weſtern Throat the ع Ain, which they entirely omitted in the Beginning of Words, contenting themſelves with the bare Vowel.

* Ὑμνος εἰς ΚΡΟΝΟΝ.

'Parts, called to Light the vegetable and animal Race, and then crowned his wondrous Work with the Formation of Man.' Lett. 7.

But bleſs me! How have I been led into the Receſs of the *Egyptian* Sanctuary? Quick let us retire: and you, my Friend, forgive me, both for having been betrayed into ſuch a Sally of the abſtract metaphyſical Mythology, and for preſuming to join you with ſuch bad Company, as at once to bid you and the Metropolitan of *Memphis Adieu.*

I am, &c.

LETTER EIGHTH.

THE Subject of the ſecond Section of the ENQUIRY, *&c.* is ſaid to be *Ancient Manners*; by which, I ſuppoſe, is meant the rude unhappy Life which Mankind lived in the early Ages of the World, and what is with great Impropriety called their *natural State*; when the Earth was not adorned with Towns, nor inhabited by civilized Nations governed by Laws, or poliſhed by Arts, but was peopled with vagrant independent Tribes, lawleſs among themſelves and often at war with their Neighbours; unawed by any but preſent Dangers, and therefore ſatisfying their preſent Paſſions whenever it was in their power. This View of the Subject of the Section gave me ſome notion of a very compounded Repreſentation in the Plate prefixed to it, but which belongs all to the ſame Subject when put together, and has a ſtrict Unity in Senſe, if not in Shew.

PAN, as the Word ſignifies, is the ancient Emblem of the WHOLE *of Things*: He repreſents the *Univerſe*; and with the moſt learned and thoughtful of the Ancients, paſſed for the firſt and oldeſt of their Divinities. His Figure is a Delineation of *Nature*, and that rough Face which firſt it wore as mentioned above. His ſpotted Robe of a Leopard's Skin expreſſed the

ſpangled

ſpangled Heavens; his Perſon is compoſed of various and oppoſite Parts, rational and irrational, a Man and a Goat, as is the World of an all-governing Mind and of butting prolific Elements Fire and Water, Earth and Air. He loves to chace the flying Nymphs; few Productions being brought to maturity without *Moiſture*; and like the *alma Parens*, has a ſtrong Propenſity to Generation. According to the *Egyptians*, and the very ancienteſt of the *Grecian* Sages, he had neither Father nor Mother, but ſprung of DEMOGORGON at the ſame inſtant with the fatal Siſters the *Parcæ:* A beautiful Way of ſaying, that the Univerſe ſprung from an unknown Power (to them) and was formed according to the unalterable Relations and eternal Aptitudes of Things; the Daughters of *Neceſſity*. But his moſt ſignificant Symbol, and moſt elegantly expreſſive of his divine harmonious Conſtitution, is the wondrous REED on which he inceſſant plays, compoſed of *ſeven* Pipes unequal among themſelves; but fitted together in ſo juſt proportion, as to produce the moſt perfect and unerring Harmony. The Orbits in which the *ſeven* Planets of our ſolar Syſtem move around their Center are all of different Diameters, and are deſcribed in different Times, by Bodies of different Magnitudes; yet from the Order of that ſolemn Movement reſults that celeſtial Muſic of the Spheres, not perceptible indeed by our material Organs, Lett. 8.

Lett. 8. but delicious and raviſhing to the Ear of the Mind.

OTHERS however went ſtill deeper, and applied it to the *Pythagoric*, that is the *Egyptian* Account, not only of the Creation, but of its *Cauſes*. Their abſtruſe enigmatical Method of explaining or more properly concealing their Doctrines from every body but their own Diſciples, I will not trouble you with at preſent; farther than to put you in mind, that they deſigned every Species of Things by certain *Numbers*. Your happy Turn for theſe Kinds of Studies, muſt have long ſince taught you, that Numbers are capable of repreſenting geometrical Figures, Triangles, Squares, Cones and Polygons of all Sorts. All theſe Numbers repreſentative of material Things when compounded, made the Sum of *twenty-eight*, of which *ſeven* is the Root, and therefore the ΕΠΤΑΣ, *SEVEN* and its Powers, was the Repreſentative of all the *material* Creation. The various Degrees of Spirits and Genii were expreſſed by Numbers amounting to *Sixteen*—of which *four* is the Root, and therefore the ΤΕΤΡΑΚΤΥΣ, FOUR and its Powers, was the Repreſentative of the *immaterial creating Principle*, and all the intellectual Beings united to it; and for that reaſon conſtituted the ſolemn *Pythagoric* Oath.

ΝΑΙ ΜΑ ΤΗΝ ΗΜΕΤΕΡΑΝ ΨΥΧΗΝ ΓΕΝΝΗ- Lett. 8.
ΣΑΝΤΑ ΤΕΤΡΑΚΤΥΝ,
ΠΑΓΑΝ ΑΕΝΝΑΟΥ ΦΥΣΕΩΣ!

Yes, by the Soul-begetting *FOUR* I ſwear,
Nature's eternal, ever-flowing Spring.

THE ΕΠΤΑΣ therefore, or material Creation, conſiſting of the various Combinations, Diviſions and Multiplications of the Number *Seven*, is the wondrous Inſtrument of PAN, from the Concord and Harmony of whoſe unerring Notes reſults the ECHO, the Object of his Love. So that of this divine harmonious Reed, the Symbol of our Solar-Syſtem, one may ſay with the pious Poet,

What tho' in ſolemn Silence all
Move round our dark terreſtrial Ball,
What tho' nor real Voice nor Sound
Amid their radiant Orbs be found,
In *Reaſon's Ear* they all rejoice,
And utter ſtill their glorious Voice;
For ever ſinging, as they ſhine,
The Hand that moves us is divine.

Or as it is painted by a great Mathematician,

En tibi Norma Poli—! en divæ Libramina Molis!
Computus en Jovis! Et quas dum primordia rerum
Conderet, omnipotens ſibi Leges ipſe Creator
Dixerit, & Operis quæ Fundamenta locârit.

BUT

Lett. 8. But I do not ſuppoſe that *Pan* appears in this Plate, either in his phyſical or philoſophical Capacity, but ſits piping upon the jutting Point of a Rock, as the honeſt rural God of *Arcadia*, Protector of the Shepherds, and expreſſive of that rude paſtoral Life led by the early incivilized Inhabitants of *Greece*. On one hand, an humble Supplicant proſtrates himſelf before the ancient *Veſta*; and on the other, a military Man is running off with an unhappy Female he has ſeized as his Prey.

Vesta, among the contemplative Prieſts of the Eaſt, paſſed for the latent Power of Fire; or that internal Texture and Diſpoſition of ſome ſorts of Matter that renders it combuſtible, while others are little affected with Heat. As ſuch ſhe was the Wife of *Cælus*, and Mother of *Saturn*,—the ſacred eternal Fire, worſhipped with the greateſt Reverence, and moſt pompous Ceremonies by all the Eaſtern Nations (*a*): But among the leſs ſpeculative *Europeans*, who received the Knowledge of this Goddeſs at ſecond hand, ſhe was conſidered only as *Saturn*'s Daughter, a national tutelary Divinity; as for inſtance, by *Numa* the pious *Sabine* Prieſt and King, who made her the *Poliuchos* or Guardian of the Infant-State; tho' generally ſpeaking over all *Italy*, and long before in *Greece*, ſhe was worſhipped as a domeſtic-Deity, and Protectreſs of the

(*a*) The common Word in *Chaldee* ſignifying Fire is אשתא Eſhta, Ἑστία, Veſta.

the Family-Seat. 'Vesta, says the knowing *Po-* Lett. 8.
'sidonius, the Daughter of *Saturn*, first invented
'a human Habitation, whose Image for that rea-
'son they constantly place within the House,
'that she may preserve the Edifice and protect
'the Inhabitants.' (*b*) An Invention indeed of the highest Beneficence to miserable Mortals ranging the Woods or creeping into Caves, which History attributes to *Phoroneus* the Son of *Inachus*, at least of building Houses wrought with Brick(*c*), and which cannot be done without the Assistance of *Vesta*.

When *Homer*, who had plain undisguised Nature ever in his eye, is describing the Mind of a Man intent upon Building, he says he squares one Stone, and lays it carefully and exactly upon the top of another ——ΑΝΕΜΟΙΟ ΕΙΝ' ΑΛΕΩΡΗΝ *to be a Defence against the Wind.* The same Poet addresses this Goddess in one of his Hymns,

Vesta to whom in every lofty Pile
Of Gods immortal or Earth-faring Men
A Seat eternal's doom'd: to thee, old Queen!
The first best Honours piously be paid.

This hoary recluse Goddess (*d*) then, the pure eternal *Vesta* (*e*) appears in a double Capacity;

(*b*) The same Word, in another Form ϝϝάξ signifies the Foundation and Strength of a Building,
(*c*) πλινθυφεῖς δόμους. ΑΙΣΧΥΛ.
(*d*) ——Canæ Penetralia Vestæ. Virgil.
(*e*) Anciliorum nominis et togæ,
Oblitus, æternæque Vestæ. Horat.

Lett. 8. city; either as the grand enlivening Genius of the terreſtrial Globe, worſhipped with ſolemn Ceremonies, and honoured by annual Proceſſions under the Name of *Oroſmades* (*f*) by the *Perſians*, and under that of *Serapis* (*g*) by the *Egyptians*; or as the permanent immoveable Seat of Gods and Men, the EARTH itſelf, and by an eaſy Tranſition the native Soil of a Nation, or the fixed Habitation of a Family. *Ovid*, in his *Faſti*, the moſt learned and uſeful of all his Works, hints at them both:

> *Veſta* eadem eſt et *Terra*; ſubeſt vigil Ignis utrique;
> Significant *Sedem*, *Terra Focuſque* ſuam.

But *Plato* confines her to the latter; when deſcribing in his ſublime manner the Movement of the Univerſe, he ſays, 'That the ſupreme 'God, the beneficent *Jupiter*, driving a winged 'Chariot thro' the Heaven, marches firſt, directing and inſpecting all Things; after whom the 'whole Hoſt of Deities and Demons, ranged into 'twelve Bands follow in order: But that *Veſta* 'alone remains at home (*h*).

IN

(*f*) אוֹרִים חַסְרֵי *Orim-haſde*, The bleſſed Fire: it imports originally in the Chaldee, the *beneficent Lights*, that do good without Compenſation.

(*g*) Some derive *Serapis* from שְׂרָף Seraph, to burn. I believe it to be a Compound from סַר אֲפִי Sar Api, the Lord Apis.

(*h*) In TIMAEO.

In the ſame way then, as *Pan* is the plain rural God, *Veſta* in this Repreſentation ſeems likewiſe to be taken in the triteſt Acceptation for a Hearth and a Home: A Bleſſing whoſe Importance our naked Forefathers when driven from Wood to Wood by civil Wars, or haraſſed by *Daniſh* and *Saxon* Incurſions, could much better conceive than We, whom LIBERTY and PROPERTY, thoſe ineſtimable Poſſeſſions, diſtinguiſh from all the Inhabitants of the Earth. A *Houſe*, beſides being a Shelter from the Inclemencies of the Weather, and a Repoſitory for all the various Conveniences of Life, is a kind of *Sanctuary* to its Poſſeſſor, and a Protection from Inſult and Violence, eſpecially to the weaker Sex, who in the lawleſs Days when Force alone bore ſway, were ſeldom ſafe but when they kept at home. It was a noble Boaſt, and worthy of a Conqueror, that *William* the Firſt made concerning the Effects of his Policy, That a fair Maiden might now travel all over *England* with a Purſe of Gold in her hand without Fear or Moleſtation. Lett. 8.

As it was by the Aſſiſtance of VESTA, the enlivening igneous Principle, that *Jupiter* obtained the ſupreme Government of the Univerſe, he allowed her in return to chuſe what Privilege or Honour ſhe thought fit. *Veſta* made choice of perpetual Virginity, being incapable of being aſſociated with any other Element, and of the *firſt Share* (*a*) of every Offering made to all the other Gods.

(*a*) Ἀπαρχαὶ, Primitiæ,

Lett. 8. Gods. Her Prieſteſſes muſt therefore be pure unſpotted Virgins, and have the precedency at every Feaſt or Sacrifice where they happened to be preſent: Her Temple is a Sanctuary from Violence, and eſpecially from Violence offered to the Honour of a Maid. Accordingly, in this Plate, we are preſented with Nature's rudeſt Draught. Firſt the ſhaggy God, frequenting the Rocks and Wilds; that is, uncultivated Lands, and a ſolitary paſtoral Life, obnoxious to Rapine and Inſult: then, its firſt Protection, the Power of *Veſta*, human Habitations juſt beginning to form and become fixed before the Birth of Laws, in the Infancy of Arts, amidſt Ignorance and Barbarity. That Barbarity firſt makes way for military Improvements, which naturally produce Incurſions, Plunder, and ſuch Inſtances of Inhumanity, as you have repreſented in Perſpective on t'other ſide the Plate.

HERE I intended to conclude my Letter: The Emblems are explained. What more is to be done? To moralize—and draw Inferences from the Explication—? No—but only to obſerve a ſtrange ſort of Likeneſs between ancient and modern Superſtition.—A Paſſion diffuſed thro' all Ages and Generations, and acting uniformly, however its Objects may be varied. The Circumſtance of the preceding Allegories that makes me ſay ſo is this: The Gods of the Ancients, you ſee, appear in a double Light; as the Parts and Powers of Nature to the Philoſophers, as real Perſons to the Vulgar; the former underſtood and admired them

them with a decent Veneration; the latter dreaded and adored them with a blind Devotion. Has not the ſame thing happened in modern religious Matters? Are there not many Parables and Prophecies well underſtood and juſtly explained by the wiſe and knowing, that are groſsly ſhocking, in their literal Signification, and yet greedily ſo ſwallowed by the unthinking Vulgar? Are there not many Images, Relicks, Wafers, Agnus-Dei's, and other ſacred Utenſils among the Appendages of Devotion, that were never worſhipped by a *Beſſarion* nor a *Bembo*, by a *Borromeo* nor a *Sarpi*; but which the far greater Part of thoſe who arrogate to themſelves the Name of *Catholics* abſurdly adore? Some worſhipping them as real preſent *Divinities* (*a*), and others reverencing them as ſomething *divine!* And yet theſe very People would be apt to laugh at an *Egyptian*, we may ſuppoſe, for worſhipping, or worſhipping *before* an emblematical Figure of a Deity with a Dog's Head, or a Hawk's, or a Wolf's; deſervedly, to be ſure, but at the ſame time moſt inconſiſtently with themſelves: And even the better ſort of them as inconſiſtently imagine that the learned and thinking Part of the *Egyptians* believed their Gods to have in reality theſe diſſimilar monſtrous Shapes: That the *Mendeſian* Sages, for inſtance, really believed their God *Pan* to have the Limbs of a Goat, or that they indeed worſhipped

Lett. 8.

(*a*) Sic Homines novêre *Deos*, quos arduus Æther
Occulit, et colitur pro Jove *FORMA* Jovis.
Ovid de Ponto, Epiſt. VIII.

Lett. 8. worſhipped that Animal as a Deity. That the Bulk of the People did ſo, I make not the leaſt doubt: But I will give you one convincing Argument, that the better inſtructed Prieſts and the more knowing of the Rulers did not; an Argument which will for ever baniſh your Doubts, if you had any, and perſuade you of the Truth of this ſeeming Paradox, 'That the wiſe and learned 'of the Ancients did not believe their Gods to be 'Perſons, nor underſtood literally their perſonal 'Qualities and Adventures.' For this purpoſe, lend, my Friend, an attentive Ear to a pious Prayer, and accompany with ſerious Thought a ſolemn Invocation: But firſt, on the Wings of Fancy, again waft your ſelf to the ancient holy Land, the Mother of Myſteries, and native Soil of moſt Religions that have prevailed on the Earth. Imagine you are ſailing up the *Mendeſian* Branch of the *Nile* in the Opening of the Spring, when the vernal Gales firſt begin to invite Vegetation. What Crouds are haſting joyous along the Banks? What a multitude of Boats full of Men and Women in their beſt Attire cover the whole River! It is the grand Feſtival of the ancient PAN. See! his auguſt Temple thrown open; its Dome, orbicular like the Vault of Heaven, re-echoes to the ſeven-fold Reed—the Shrine is adorned—and the Goat-limbed God ſtands diſcovered in Majeſty. The Altar begins to blaze—the naked Prieſt approaches—he fills his Hands with ſacred Incenſe, and lifts them reverent to-

wards

wards the holy Place. The Muſic ſtops. The attending Crouds fall proſtrate on the ground: He bows—he burns Incenſe—Hark—he prays! Lett. 8.

HYMN.

PAN! *I invoke: the mighty God,—the univerſal Nature—the Heavens—the Sea—the all-nouriſhing Earth, and the eternal Fire; For theſe are thy Members, O mighty* PAN!

COME, *thou happy Source of ever-wheeling Motion— revolving with the circling Seaſons— Author of Generation— divine Enthuſiaſm, and Soul-warming Tranſport!— Thou liv'ſt among the Stars, and lead'ſt in the Symphony of the Univerſe by thy all-chearing Song:— Thou ſcattereſt Viſions and ſudden Terrors among Mortals— delight'ſt in the tow'ring Goat-fed Rock, the Springs alſo and Paſtures of the Earth! of Sight unerring— Searcher of all Things— Lover of the* ECHO *of thy own eternal Harmony! All-begotten and all-begetting God! invoked under a thouſand Names— Supreme Governour of the World—! Growth-giving— fruitful— light-bringing Power! co-operating with Moiſture— inhabiting the Receſſes of Caves—dreadful in Wrath, true two-horned* Jove!

Lett. 8.

By THEE Earth's *endleſs Plain was firmly fixt:*
To Thee the Sea's *deep-heaving Surge gives way:*
And ancient Ocean's *Waves thy Voice obey,*
Who in his briny Boſom laps the Globe.
Nor leſs the fleeting Air; *the vital Draught*
That fans the Food of every living Thing:
And even the high-enthron'd all-ſparkling Eye
Of ever-mounting Fire: *Theſe all divine,*
Tho' various, run the Courſe, which THOU *ordain'ſt;*
And by thy *wond'rous Providence exchange*
Their ſeveral jarring Natures, to provide
Food for Mankind all o'er the boundleſs Earth.

But O bright Source of Ecſtaſy divine
And Dance enthuſiaſtic, with our Vows
Inhale theſe ſacred Odours, and vouchſafe
To us an happy Exit of our Lives,
Scatt'ring thy Panics to the World's End[a].

I am,

Yours, *&c.*

[a] ΠΑΝΟΣ ΘΥΜΙΑΜΑ, ποικίλα.

ΠΑΝΑ καλῶ κρατερὸν *, κόσμοιο τὸ σύμπαν,
Οὐρανὸν, ἠδὲ θάλασσαν, ἰδὲ χθόνα παμβασίλειαν,
Καὶ πῦρ ἀθάνατον· τάδε γὰρ μέλη ἐστὶ τὰ Πανός.
Ἐλθὲ μάκαρ σκιρτητὰ, περίδρομε, σύνθρονε ὥραις·
Αἰγομελὲς, βακχευτὰ, φιλένθεε, ἀστροδίαιτε.
Ἁρμονίαν κόσμοιο κρέκων φιλοπαίγμονι μολπῇ.
Φαντασιῶν ἐπαρωγὲ, φόβων ἔκπαγλε βροτείων.
Αἰγονόμοις χαίρων ἀνὰ πίδακας ἠδέ τε βήταις,
Εὐσκοπε, θηρητὴρ ἠχῆς φίλε, σύγχορε νυμφῶν.
Παντοφυὴς, γενέτωρ πάντων, πολυώνυμε δαῖμον.
Κοσμοκράτωρ αὐξητὰ φαεσφόρε, κάρπιμε παιάν·
Ἀντροχαρὲς, βαρύμηνις, ἀληθὴς Ζεὺς ὁ κεράστης.
Σοὶ γὰρ ἀπειρέσιον γαίης πέδον ἐστήρικται,
Ἔικει δ' ἀκαμάτῳ πόντῳ τὸ βαθύστομον ὕδωρ,
Ὠκεανός τε πέριξ ἐν ὕδασι γαῖαν ἑλίσσων.
Ἀερίου τε μέρισμα, τροφῆς ζωοῖσιν ἔναυσμα,
Καὶ κορυφῆς ἐφύπερθεν ἑλαφροτάτῳ πυρὸς ὄμμα.
Βλίνει γὰρ τάδε θεῖα πολύκριτα σαισὶν ἐφετμαῖς.
Ἀλλάσσεις δὲ φύσεις πάντων ταῖς σαῖσι προνοίαις,
Βόσκων ἀνθρώπων γενεὴν καθ' ἀπείρονα κόσμον.
Ἀλλὰ μάκαρ βακχευτὰ φιλένθεε βαῖν' ἐπὶ λοιβαῖς
Ἑυιέροις ἀγαθὴν δ' ὄπασον βιότοιο τελευτὴν,
Πανικὸν ἐκπέμπων οἶστρον ἐπὶ τέρμαθ' γαίης.

ΟΡΦΕΩΣ ΥΜΝΟΣ εἰς ΠΑΝΑ.

* There is a Gap in this Verse: I believe the Word σῶμα, or πλέγμα, has been loſt.

Lett. 9.

LETTER NINTH.

"YOU begin to have ſome *Lueurs* *, you "ſay, of what this ſame Mythology "wou'd be at: But are apprehenſive, if you "purſue it, that it will lead you aſtray, and "like *Will-with-the-Wiſp* land you in a Quag-"mire."——Fear not, my Friend! It is a harmleſs *Medium* thro' which many beautiful Objects that will not bear a near Look, or vaniſh quite if narrowly canvaſſed, may be ſafely viewed at a proper diſtance: For in a ſkilful Hand, it magnifies or diminiſhes at pleaſure, while

Ten thouſand Colours waſted thro' the Air
In magic Glances play upon the Eye,
Combining in their endleſs fairy Forms
A wild Creation †.

Indeed, when one has been well accuſtomed to it; and been often entertained with its animated Scenes, it is not eaſy to lay it aſide. A good Biſhop, who inſtead of his Bible, ſpent moſt of his Time in making large Commentaries on *Homer*'s Poems, ingenuouſly confeſſes in the Introduction to his Work,

THAT

* Gleams of Light.

† From *The Pleaſures of the Imagination:* a noble genuine Poem: the Production of real Genius, and full of important Inſtruction.

Lett. 9.

THAT it had perhaps been better, to have avoided liſtening to thoſe Syrens at the Beginning; to have ſtopped his Ears with Wax, or turned off another Road, to eſcape the bewitching Charm: But, adds the poetical Prelate, if any one has not abſtained at firſt, but ventured to liſten to their alluring Voice, I cannot believe that he will afterwards eaſily paſs—, no not tho' he be bound with many a Chain: nor if he cou'd, do I think it would be wiſe or grateful ſo to do. For if as they commonly reckon up ſeven Wonders in the World worthy *to be ſeen*, we could likewiſe aſcertain the Number of Things moſt worthy *to be heard*, the prime of them would undoubtedly be *Homer*'s Iliad and Odyſſey.

BUT you, my Friend, are in no hazard; you are too much in the Gayety of Life to be deeply ſtruck with the Contemplation of any other than living Objects of your own Species; or if perchance you ſhould be ſeized, as lately, with a thoughtful Fit, Quadrille, or a Viſit to Y**** will cure you at any time. However, to baniſh your Apprehenſions entirely, and upon more reaſonable Grounds, I comply with your Deſire, and ſend you a ſhort Account of the Nature and different Kinds of Mythology: and becauſe to a Mind not much accuſtomed to abſtract Reaſoning, bare Definitions are but dry Entertainment, an Example or two will beſt delineate each Species of this mimical Art.

Lett. 9. *Mythology* in general, is *Inſtruction conveyed in a Tale.* A Fable or meer Legend without a Moral, or if you pleaſe without a Meaning, can with little Propriety deſerve the Name. But it is not ſtrictly confined to *Narration:* Signs and Symbols are ſometimes brought in play, and Inſtruction is conveyed by ſignificant Ceremonies, and even by material Repreſentations.

The firſt and ſimpleſt flows from pure untaught Nature; a *Similitude*, a *Metaphor*, is an Allegory in Embryo, which extended and animated will become a perfect Piece of full-grown Mythology. Take for an Example a vulgar Saying, *The World's a Stage:* How ſimple in itſelf; and yet how eaſily enlarged? 'On this great Theater, 'would a Mythologiſt ſay, a new Piece is play'd 'every Day; and he who yeſterday was only a 'Spectator, ſhall to-morrow become himſelf the 'Subject of the Play: while Fortune ſits abſolute Miſtreſs of the Drama, diſpoſes of the 'Parts at her Pleaſure, and aſſigns the Characters of Kings or Coblers; Stateſmen or Mountebanks, Buffoons or Biſhops as her Caprice 'dictates: Then ſhifting the Scene, he who 'lately appeared a ridiculous Mummer comes 'on a Monarch, a baniſh'd Tyrant ſtrolls about 'a Beggar, and a Swine-herd turns Cardinal and 'ſupreme Pontiff: Happy the Man, who, be it 'high or low, acts with Decency his allotted 'Part,

'Part, and retires applauded by the real Judges Lett. 9.
'in the Audience.'

Now *Metaphor* is the Produce of all Nations— eſpecially of the Eaſtern *; People given to Taciturnity, of ſtrong Paſſions, fiery Fancies, and therefore ſeldom opening their Mouth, but in dark Sayings and myſtic Parables. For Metaphor is the Language of *Paſſion*; as Simile is the Effect of a *warm Imagination*, which when *cooled* and *regulated* explains itſelf in diffuſe Fable and elaborate Allegory.

The ſecond ſort, and more properly deſerving the Name of Mythology, are the admirable *Eſopic Tales*, retaining the ancient Simplicity, but ſo exquiſitely adapted to the peculiar Inſtincts of the Birds and Beaſts he employs, and ſo juſtly applied to Life and Manners, that the natural *La Fontaine*'s, the polite *La Motte*'s, and even our ingenious *Gay*'s Imitations, tho' highly entertaining, only ſerve to ſhew the *Phrygian* to be inimitable. All their Wit, and various Refinings can not compenſate his *elegant Simplicity*. It is in effect the happieſt way of Inſtruction. The Mind eaſily perceives the Moral; and retains it with the ſame Pleaſure as the Memory preſerves uneffaced the Imagery in which it was conveyed; and their joint Impreſſion is ſo laſting and perſuaſive, and finds ſuch ready acceſs to the the raweſt

* Thus with the *Syrian* Patriarch, *Reuben* is unſtable as Water, *Judah* a Lion's Whelp, *Iſſachar* a bony Aſs, *Dan* a Serpent by the Way, *Naphthali* a Hind let looſe, *Joſeph* a fruitful Branch, and *Benjamin* a rending Wolf.

Lett. 9. Fancies, that it is propoſed by the *grand Connoiſſeur* * in human Nature, as the propereſt Method to form the Minds of Children, that little moral Tales ſhould be told them by their Mothers and Nurſes as ſoon as they can ſpeak. But as theſe enticing Tales, if of a bad Tendency, might lead young Minds to Vice; he is at great pains to give ſome remarkable Reſtrictions concerning the Species of Tales he would alone have told. As firſt, that no authorized Tale muſt bear That ever there was War in Heaven, or any Diſcord or unbecoming Paſſion incident to the divine Nature: Then, that as the ſupreme Being is always juſt, good, and beneficent; no God muſt ever be ſaid to be the cauſe of any real Ill to Men: And laſtly, ſince the Deity is abſolutely one ſimple Eſſence, always true in Word and Deed, he neither transforms himſelf into various Shapes to appear to Men, nor does impoſe upon our Senſes by empty Phantoms, much leſs deceive us by falſe Speeches or by ſending deluſive Signs to Men whether aſleep or awake. Wherefore the Gods muſt never in any Tale, be repreſented as transforming themſelves like Jugglers, or leading People aſtray with any ſort of Sophiſtry in Words or Deeds (*a*).

THESE

* Great Judge.

(*a*) Δεῖ περὶ ΘΕΩΝ καὶ λέγειν καὶ ποιεῖν, ὡς μήτε αὐτὰς ΓΟΗΤΑΣ τῷ μεταβάλλειν ἑαυτὰς, μήτε ἡμᾶς ψεύδεσι παράγειν ἐν λόγῳ ἢ ἔργῳ.

ΠΛΑΤΩΝ. Πολιτ. Β.

THESE Cautions were chiefly intended againſt *Heſiod*, *Homer*, and *Eſchylus*, out of whoſe Poems he produces Inſtances of Tales unworthy of the divine Nature; and of whoſe bewitching Imagery the Philoſopher is ſo apprehenſive, that he will not allow ſuch Stories to be told to young Perſons neither *with* an Allegory nor *without* one. 'For, 'ſays he, a young Creature is not capable of diſ-'cerning what Parts of the Tale may be allego-'rical, and what not; while in the mean time 'the Impreſſions made at theſe Years on the 'Imagination are ſcarcely to be afterwards 'wiped out; but for the moſt part remain inde-'lible during Life.' Lett. 9.

BUT tho' theſe larger Fables being generally detached Parts of the ancient Theology, were diſagreeable to the ſevere Model of Education contrived by this moral Stateſman, he wou'd have found no fault with his eloquent Country-man's (*a*) waving his keen Rhetoric for once, and telling the *Athenians* in *Æſop*'s humble Strain, when *Philip*'s Son, the hereditary Enemy of their Liberty, demanded Eight of their leading Men to be delivered up to him, as the great Impedi-ments of mutual Amity. 'On a time, ſaid the 'Orator to his Fellow-Citizens, an Embaſſy 'came from the Wolves to the Sheep, aſſuring 'them that the Dogs attending them, were the 'ſole Occaſion of the War: Wherefore if they 'would

(*a*) DEMOSTHENES.

Lett. 9. ‘ would give *them* up, all would be well, and ‘ land in laſting Peace. The Sheep were perſuad- ‘ ed, gave up their Dogs, and thenceforth the ‘ Wolves devoured them at pleaſure.’

Of the ſame kind was the honeſt Apologue related by *Menenius Agrippa*, (Ambaſſador from the *Roman* Senate to the mutinous Commons,) of the Diſſenſion that aroſe among the Members of the human Body, when the *Feet* and *Hands* refuſed longer to toil for the idle *Belly*, until they were almoſt ſtarved themſelves. May I acknowledge that I admire the Beauty of that ſimple Tale beyond the moſt elaborate Oration, recorded or rather framed by the excellent *Livy*; who ſeems to me to have ſpoke like a meer modern Wit, when he ſays that *Agrippa*, *intromiſſus in Caſtra*, *priſco illo dicendi et horrido modo*, *nihil aliud quam hoc narraſſe fertur*, being admitted into the Camp, to which the Commons had retired, is reported *in the old rude way of talking to have only told them*— the Story above-mentioned. Could the new-faſhioned polite one have contrived any thing patter, or more convincing? Or, in the former Inſtance, was it becauſe *Demoſthenes* found himſelf at a loſs,—becauſe his wonted Flow of Eloquence failed him; that he muſt have recourſe to a Fable of *Æſop*'s? Were thoſe glowing Images and ſtriking Terms, that with his Voice and Geſture ſeemed Thunders rather than Sounds, and Portents rather

rather than Pleadings, quite exhauſted? Or did he imagine the little inſtructive Tale leſs obnoxious to Envy, and more likely to perſuade the People of *Athens* than the moſt pathetic Declamation he could have made? But one of the moſt beautiful and lively Specimens of this ſame kind of Mythology is recorded in that great Treaſure of Antiquity, as well as Religion, *our ſacred Scripture.* Lett. 9.

THE *Jewiſh* Patriarchs, like the Eaſtern Monarchs, kept Seraglio's, and had great Numbers of Children; and theſe Children when they grew up, ſometimes like the Sons of the *Porte*, murdered one another for the Succeſſion. The brave *Gideon* had threeſcore-and-eleven Sons; beſides one by a fav'rite Miſtreſs, he kept at *Shechem.* This aſpiring Youth, ſoon after his Father's Death, found means to hire a Band of Ruffians, with whom he broke into his Father's Houſe, ſeized his Brethren and killed them, threeſcore-and-ten Perſons upon one Stone. But *Jotham* the youngeſt eſcaped, and went and ſtood on the Top of a neighbouring Hill; whence he called to the Men that had made his Baſtard-Brother a King. 'On a time, ſaid he, the Trees went 'forth to anoint a King; and they ſaid unto 'the *Olive-Tree*, Reign thou over us. But the 'Olive-Tree ſaid unto them, Shall I leave my 'Fatneſs, wherewith by me they honour God 'and Man, and go to be promoted over the 'Trees? And they ſaid to the *Fig-Tree*, Come

'thou

Lett. 9. ‘ thou and reign over us. But the Fig-Tree
‘ ſaid unto them, Shall I forſake my Sweetneſs,
‘ and my good Fruit, and go to be promoted
‘ over the Trees? Then ſaid the Trees unto the
‘ *Vine*, Come thou and reign over us. And the
‘ Vine ſaid unto them, Shall I leave my Wine,
‘ which cheereth God and Man, and go to be
‘ promoted over the Trees? Then ſaid all the
‘ Trees unto the *Bramble*, Come thou and reign
‘ over us. And the Bramble ſaid unto the Trees,
‘ If in truth you anoint me King over you, then
‘ come and put your truſt in my Shadow; and
‘ if not, let Fire come out of the *Bramble* and
‘ devour the *Cedars of* Lebanon.’

I NAMED a third Sort of Mythology that would perhaps ſurprize you at firſt hearing, and which will not, as was obſerved, fall under the Definition; it conſiſts in *material Repreſentations of Virtue and Vice*, or Inſtruction conveyed by *Wood* and *Stone*, inſtead of a *Tale*. Such, in ſome reſpect, are all the Badges or Enſigns of the Gods, when carved, or caſt in Metal; and ſuch the *ſecret Symbols* delivered to the initiated in their ſeveral Myſteries, which they carefully kept from vulgar Eyes, and only ſhewed upon certain Signs, like Free-Maſons, to their Fellow-Adepts (*a*). But the Example that beſt illuſtrates this *material* Species of Mythology, contains at the ſame time a beautiful Moral. It was the Temple of HONOUR, which had no Entry of its own—

(*a*) See *Apuleius*'s Apology.

own— But the ſole Paſſage to it was thro' the Temple of VIRTUE. Happy the Man who truly worſhips in the *firſt*, whether the Ignorance or Envy of his Cotemporaries permit him to reach the *ſecond* or not; where yet he will ſooner or later certainly poſſeſs the Station due to his real Merit. Lett. 9.

EQUALLY ſilent, and equally ſignificant, was what We may properly call *ritual Mythology*; which tho' ſometimes accompanied with conſecrated Forms of Speech, and efficacious unintelligible Sounds, as the *Eleuſinian* Myſteries (*a*), yet the principal Part conſiſted in *Action*, that is in the Practice of certain Ceremonies in commemoration of a God or Hero; or even pointing out the moral Duties of Life. Moſt of the religious Practice of the Ancients, I mean the ſacred Rites performed at Sacrifices, and annual Solemnities, were of the firſt ſort; and many of the preciſe *Egyptian* Inſtitutions, the *Cretan* Cuſtoms, and *Lycurgus'* Laws, were of the ſecond. Examples of all theſe, tho' they might entertain you, would lead us too far from our purpoſe: The ſhort *Pythagoric* Precepts of *Egyptian* Original, and thoughtful Stamp, will at once ſhew you the Spirit and Purpoſe of this practical Mythology. *Stir not the Fire with a Sword*, ſaid the ſolemn Philoſopher; *Step not over the Beam of a Balance*,

(*a*) The Initiated, having firſt been ſufficiently terrified, were inſtructed out of the ΠΕΤΡΩΜΑ (two Stone-Tablets) and then diſmiſſed with thoſe two wonderful Words ΚΟΓΞ, ΟΜΠΑΞ.

Lett. 9. *lance*, nor *ſit down upon a Buſhel.* That is, 'Touch no deadly Weapon while you are in 'Paſſion; reverence Juſtice in all your Conduct; 'and remember there is a Day after To-morrow.' *Abſtain from Beans*, continued the Sage, *Eat not the Heart*; and *touch not a Lyre with unwaſh'd Hands.* That is, 'Sin not againſt Humanity in 'any Shape[a]; Rack not your Mind with anxi-'ous Care; nor attempt any thing rudely, that 'requires Meaſure and Conſideration.'

HAD you ſeen one of the ſilent Fraternity ſhrinking from the Touch of a Bean, or going as religiouſly to waſh his Hands before he took down his Lyre, as a *Phariſee* before he eat, his Circumſpection muſt have ſurprized you, and ſet you a thinking what the Reaſon of ſuch Rites might be; as, no doubt, the obſerving them attentively was a daily Leſſon to a thoughtful *Pythagorean.* *Stand not upon a Threſhold; but ſalute your Gates as you go out and come in; and when arrived on the Borders of a Country never turn back, for the FURIES are in the way*; appear ſimple, not to ſay ſilly Preſcriptions of the ſame great Maſter: But to his enlightened Followers they were hourly Admonitions of the Miſchiefs of Idleneſs and Irreſolution, of the Sweets of Retirement and Independency, and of ſtill

[a] The Ground of this Explication may be ſeen in *Lucian*'s ΒΙΩΝ ΠΡΑΣΙΣ; in *Ariſtoxenus*, as quoted by *Gellius*; in *Ariſtotle*'s Treatiſe *OF BEANS*, as quoted by *Diogenes Laertius*; but moſt evidently in *Origen*'s Philoſophic Miſcellanies, where he relates the Opinion of ZARETAS the *Chaldean.*

ſtill a more important Duty, to be contented with their Life and Lot; nor vainly attempt to return after they had run their Courſe; or fooliſhly wiſh for Things contrary to the Order of Nature and all-wiſe Deſtination of Providence. Lett. 9.

THESE, *my Friend*, are ſome of the mimic Shapes which this grand Inſtructreſs formerly took to form the Minds and model the Manners of the human Race, in order to fit them for *Society*, that is for public and private Happineſs: But her brighteſt Attire, the Garb in which ſhe ſhone, and at once commanded Love and Veneration, remains yet undeſcribed.

IT was a various enchanted Robe of triple Texture, with Heaven and Earth, Air and Sea, and all they contain, repreſented in every poſſible Attitude, varying as it changed Lights, and according to the different Poſitions in which you held it to your Eye. The Hiſtory of the *Creation*, or *Riſe of the Univerſe*, what we call *natural Philoſophy*, and the Ancients called *Theogony*, was the Ground-work of the Garment. The *Powers* that govern the World, for which *We* have no ſeparate Name, framed the Figures and planned the Deſign; while the *Paſſions of Men*, the Harmony of the human Breaſt (moral Philoſophy) gave the Gloſs and Colouring, and as they languiſh or glow, it is tarniſhed and fades or blooms with Life, and by a ſecret Magic

ſeems

Lett. 9. ſeems at times to take fire, and mount into a Blaze.

THIS was the wondrous Robe long wore by the POWER that enchanted Mankind, that tranſformed them from Brutes and Savages into civilized Creatures; and of Lions and Wolves made ſocial Men. It was She who led the Woods in a Dance, whoſe Melody ſtopt the Courſe of Rivers, and drew after her the Rocks obedient to her Song. Her Robe reſplendent for upwards of a thouſand Years began to fade twice that time ago, and ſince then has been ſo mangled, patched and ſpoil'd, that it has greatly loſt its Virtue, and of late is ſcarcely to be known. Wou'd you wiſh to ſee the Goddeſs herſelf, who under its Cover performed ſuch Wonders? Her Power is retrenched ſince its Figures were effaced; but her inſpiring Spirit remains the ſame.

" LOOK yonder, then, as the Mythologiſt " points; OBSERVE that noble Appearance, " that fine Figure of a Woman, ſitting majeſtic in " her moving Chariot! What a dazzling Splen- " dour ſurrounds her! a Mixture of Gayety and " Sweetneſs o'erſpreads her whole Perſon. Her " Face is for ever covered with a thin flowing " Veil, thro' whoſe tranſparent Texture you " can perceive an Ecſtaſy in her Looks, which " at times increaſes, and enflamed by degrees, " draws to a divine Fury; then in a little, ſub- " ſides to a milder Joy, and contemplative Plea- " ſure. But ſee! How ſhe changes! Bleſs me!

" Her Features alter: her Poſture varies: her Lett. 9.
" Eyes dart Amazement and Rapture: her
" whole Perſon is in commotion: What is
" *ſhe* about? Her Looks are eagerly fixed
" upon a ſtrange Repreſentation, *a ſpangled*
" *kind of Sphere* ſhe holds in her hand, with
" an Inſcription ΦΥΣΙΣ (NATURE.) She
" is perpetually turning it on all ſides; viewing
" it, now near, now at a diſtance; ſometimes
" held direct, ſometimes oblique, ſometimes
" ſteady, ſometimes paſſing. As ſhe turns it,
" new Figures appear; and as they appear,
" Cameleon-like, the Goddeſs changes Colour,
" Attitude and Mien. What is it ſhe caſts a
" ſquint Eye upon in her other hand, ſtealing
" a Side-Glance of it in the midſt of her Ecſtaſy?
" *A myſterious Tablet*, bearing ſome harmonic
" Reſemblance to the other Repreſentation; but
" variouſly traced with equal and unequal Num-
" bers, *ſix*, *five*, *three*, *eleven*, and ΡΥΘΜΟΣ
" in the middle [a]. See! ſhe lifts her Eyes from
" it, and ſeems attentive to a muttered Sound.
" She liſtens, ſhe looks at the Tablet, and
" by turns, ecſtatic views her Ideal-Orb. A
" ſtill Voice behind her utters ΝΟΜΟΣ and
" ΑΡΜΟΝΙΑ, (MEASURE and HARMONY)
" and ſhe ſtarts, and changes Poſture at the

 " Name.

[a] Neither *Engliſh* nor *Latin* afford a Term equivalent to this. It expreſſes the Likeneſs which the *Numbers* of a Verſe ought to bear to the Paſſion it paints: A Similitude between Senſe and Sound.

Lett. 9. " Name. Garlands of Laurel, Myrtle and
" Ivy hang all around her reſtleſs Car; which
" the Multitude of her Followers greedily
" ſnatch at, but frequently in vain: For her
" inſeparable Attendant ΠΕΙΘΩ (PERSUA-
" SION) muſt firſt be won, ere a Twig of
" them will detach from the inchanted Cha-
" riot; which is beſides guarded by a Chorus
" of coy Virgins, * inacceſſible without a Re-
" commendation from *Apollo*, *Cytherea*, or *Se-*
" *mele*'s Son."

VIEW here, my Friend, at your leiſure, the Picture of the *Parent* of real Mythology. She was aſſociated by Philoſophy in the great Work of civilizing the rude Tribes of uninſtructed Men. Her Robe of triple Tiſſue, you will find to be, A Tale, monſtrous, yet moving, of feigned allegorical Perſonages engaged in Action, and ſpeaking and performing ſo much in Character, as at once to repreſent *Cauſes*, narrate *Tranſactions*, and irreſiſtibly convey *Inſtruction* to the Mind, by ſtriking the Fancy, and winning the Heart. *I am*,

* The MUSES.

Yours, &c.

LETTER

LETTER TENTH.

DO you never remember, my dear Friend! to have read with Wonder the *Mantuan* Bard's Account of the Source of Life, and the Origin of Men?

Principio Cœlum ac Terras, Camposque liquenteis
Lucentemque Globum Lunæ, Titaniaque Astra
Spiritus *intùs alit.*

Your last Letter brought the concluſive Stroke of this Deſcription freſh to my Mind. 'Now, 'ſaid I, Mr. * * * * is certainly not only 'quite recovered, but his Genius blooms; 'here he is *in Spirit*, if not in Perſon [a]: 'The noble Sentiment and elegant Fancy 'paint the Gentleman; Kindneſs and Candour 'characterize the Friend in every Sentence. 'His Letter breathes a refined Goodneſs, and 'ſhews every lovely Feature of his Mind: He 'has wrote it with Pleaſure, and I find it in-'fects me: What a bewitching thing is *a real* '*Friend!* How attractive, when his Worth is 'poliſhed; render'd amiable by Good-nature,

[a] Quid mirum noſcere Mundum
Si poſſunt Homines, quibus eſt & Mundus in ipſis;
Exemplumque Dei quiſque eſt in Imagine parvâ.
MANILIUS.

Lett. 10. ‘ humane by Condeſcenſion, and exalted by a ‘ comprehenſive View of Ages paſt, with all ‘ the various ſhifting Scenes of the unchangeable ‘ Theater of Nature? ’

THE *Egyptian* Doctrine concerning *Prometheus*, which I formerly tranſcribed, might well ſerve for an Example of the Power of Fiction and Allegory. But ſince you wiſh for another, with great Pleaſure will I contribute to your Entertainment, and give it from one of the Fathers of the *Grecian* Poetry [a].

HE firſt invokes the Muſes, who inhabit the heavenly Manſions, and whoſe wonderful Generation and Birth he had formerly ſung. He calls them the divine Daughters of *Jove*, that bring Oblivion of Ill, and Reſpite from Care. ‘ Happy the Man whom they love! for a Strain ‘ ſo ſweetly-ſoothing flows from his Lips, that ‘ if any one be oppreſſed with Grief, his Heart ‘ pierced with ſharp Affliction; and a Bard, ‘ the Miniſter of the Muſes, ſit by him and ſing ‘ the glorious Deeds of the ancient Heroes, or ‘ celebrate the bleſſed Gods the Lords of Hea- ‘ ven; immediately he forgets his Woe, his Sor- ‘ rows evaniſh; for the Gifts of the Muſes drive ‘ them all away.

‘ TELL, ye celeſtial Powers! continues the ‘ Poet, How firſt the GODS, and WORLD was ‘ made? The *Rivers* and boundleſs *Sea*, with ‘ its raging Surge? How the bright-ſhining Stars, ‘ and

[a] HESIOD in his THEOGONY.

' and wide-ſtretched Heaven above, and all Lett. 10.
' the *Gods* that ſprung from them, Givers of
' good Things ?

The Anſwer of the Muſes.

" FIRST OF ALL EXISTED *CHAOS*: Next " in order the broad-boſomed EARTH, (Mat- " ter;) and then LOVE appeared, the moſt " beautiful of the Immortals. Of CHAOS " ſprung EREBUS and duſky NIGHT, and of " *Night* and *Erebus* came ETHER and ſmi- " ling DAY. But firſt the *Earth* produced " the ſtarry HEAVEN commenſurate to her- " ſelf, and the barren SEA, without mutual " Love; then conjoined with *Celus* (the Hea- " ven) ſhe bore the tremendous TITANS; " after whom TIME, crooked in Counſel, " was produced, the youngeſt and moſt dread- " ful of her Children." The CYCLOPS were " next engendered, BRONTES (*Thunder*) STE- " ROPES, (*Lightening*) and ARGES, the can- " dent *Bolt*." Beſides theſe, three other rue- ful Sons were born to Heaven and Earth, *Cotus* [a], *Briareus* [b], and *Gyges* [c], with fif- ty Heads and an hundred Hands, haughty, hateful, at enmity with their Parent from the

 moment

[a] The *Breaker*, the *Deſtroyer*; it is the Participle in Cal of גתה fregit, comminuit, contudit. [b] *Impetuous Violence*; it is from BPIAΩ and PEΩ. [c] *Hid in the Earth*, ſpringing from the *Ground*; from ΓAΩ and TH. We would tranſlate the three Brothers, ERUPTION, HURRICANE, and EARTHQUAKE.

Lett. 10. moment of their Birth: for which Cauſe, as ſoon as they appeared he hid them in the Grottoes of the Earth, and never permitted them to ſee the Light. But SATURN, (*Time*) with his adamantine Scythe, having bereaved his Father, the HEAVEN, of the Power of further Generation, monſtrous Births ſprung of the Remains of his Vigour, half formed, unnatural Productions, the *Furies* and the *Giants*. Mean while *Ocean* [a], married to *Tethys* [b], the eldeſt of the *Titans*, produced the Rivers and Fountains, with three thouſand Daughters, the *Oceanides*, Properties and Productions of Moiſture; and Heaven's uſurping Son *Time* marrying the ſecond Siſter *Rhea*, had three female Children, *Veſta*, *Ceres*, and *Juno*, and as many Males, *Pluto*, *Neptune*, and deſigning JOVE, Father of the Gods and Men [c].

No ſooner was this ſovereign Source of Life brought forth, that is, diſembaraſſed of heterogeneous Parts, than he ſeized the Reins of the Univerſe, which under him aſſumed at laſt a ſtable, everlaſting Form. For aſſociating with METIS [d], by her ſupreme Direction, he recalled his inhuman Parent's Progeny to light, and

[a] *Fluidity*, or the Source of Moiſture. [b] *Fermentation*; Loam; the Ἴλυς πρωτογόνης; from טִיט, *Tith*, Slime.

[c] ΖΗΝΑ ΤΕ ΜΗΤΙΟΕΝΤΑ, ΘΕΩΝ ΠΑΤΗΡ ΗΔΕ ΚΑΙ ΑΝΔΡΩΝ.

[d] ΜΗΤΙΣ, Counſel, Contrivance, Thought.

and ſettled his congenial Powers each in their reſpective Dignity: *Ceres* to fructify the Earth; *Juno* to impregnate the Air; *Neptune* to rule the Sea; and *Pluto* to reign in the Regions below; while *Saturn*'s firſt-born *Veſta* remain'd unmoved, the coercive Band of the immenſe Machine *. But in this Settlement he met with cruel Oppoſition: The *Titan-Gods* [a] combined againſt him, and in a long and furious War endeavoured to drive him from the Throne of Heaven, and reverſe theſe recent Dignities of the upſtart *Saturnian* Race. And now the mighty Frame with horrid Craſh had again fallen into its priſtine Chaos, if prompted by his all-wiſe Aſſociate he had not firſt made his kindred-Gods Partakers with himſelf of Nectar and Ambroſia [b]; and then releaſed from darkſome Durance the predominant igneous Powers, Sons of Heaven and Earth, *Cotus*, *Briareus* and *Gyges*, whom he called up to Light, and made his Allies in the War. By their irreſiſtible Strength he at laſt vanquiſhed the Titan-Gods, and confined them faſt bound to a Priſon waſte and wild, as far Lett. 10.

* See above, page .

[a] It is their proper Epithet, Τιτῆνες Θεοὶ· The *Clay-Gods*, Properties of Matter. Hence,

Quêis meliore *Luto* finxit Præcordia TITAN.

[b] INCENSE and IMMORTALITY. קְטַר *Chald.* to burn Incenſe has in Hiph. אַקְטֵר EKTAR; thence the Noun, with the ſervile נ. NECTAR. AMBPOΣIA, IMMORTALITY, is a trite *Greek* Word of eaſy Derivation.

Lett. 10. under the Earth, as the Heaven is above it. A Bulwark of Braſs, with three-fold Night brooding on its top, runs round it ; and its Gates of Adamant are guarded by the ſame three enormous Brothers, faithful Jaylors of all-mighty *Jove*. Here are the Seeds of all things ; the Roots of the opaque Earth, of the barren Sea, and the Beginnings and Bounds of the various Orders of BEING, all now ſhut up by the Will of *Jove* in this bottomleſs Chaſm, where Darkneſs reigns, and Tempeſts rowl, tremendous to the Gods themſelves [a].

BUT JOVE, now Lord of all, joined with THEMIS [b], and begot firſt the three eternal FATES, *Clotho*, *Lacheſis*, and *Atropos* ; then the amiable Guides and Guardians of Life, *Irene*, *Eunomia*, and *Dice* [c] : Afterwards, married to *Juno*, he had two fair Daughters, *Hebe* and *Ilithya* [d] ; and two furious Sons, *Mars* [e] and

[a] Ευθάδε γῆς διοφερῆς, καὶ ταρτάρου ἠερόεντος,
Πόντου τ' ἀἰρυγέτοιο, καὶ οὐρανοῦ ἀστερόεντος,
Ἐξείης πάντων ΠΗΓΑΙ καὶ ΠΕΙΡΑΤ' ἔασσιν,
Ἀρσαλέα, ἐυρώεντα· τά τε στυγέουσι θεοίπερ,
ΧΑΣΜΑ μέγ'. ΗΣΙΟΔ. ΘΕΟΓΟΝ.

[b] It ſignifies *that Poſſibility or Aptitude* ariſing from the Nature of Things, which neceſſarily connects them with the *End* of their Exiſtence. In Actions *Themis* is the Source of Law ; ἢτ' ἀνδρῶν ἀγοραὰς ἢ μὲν λύει, ἠδὲ καθίζει. and in Predictions of Truth. Her Oracles were the moſt ancient in the World. [c] PEACE, GOOD ORDER, and JUSTICE. [d] YOUTH, and TEEMING.

[e] MARS, ΑΡΗΣ, the PLUNDERER, the SPOILER by Violence. It is plainly from עָרִיץ Prædo fortis, truculentus, Tyrannus. To a Weſtern Throat this is juſt AREZ. Plunder was the Origin of War.

and *Vulcan* [a], the Gods of War and Fire. Of LATONA [b] famed for fable Locks, he had Lett. 10.

[a] VUL-KAN, I conjecture to have come from a Tranſpoſition of the Vowels of בַּעַל כִּיּוּן BAL-KIUN, the *Lord Kiun*; the Eaſtern Idol mentioned by one of the *Jewiſh* Prophets, and joined with *Moloch*, whom the Rabbins, with good reaſon, take to be *Saturn*. It was cuſtomary among the Eaſterns to add *Baal*, or LORD, to the proper Name of their Gods, as the *Latins* added *Pater*, in *Jupiter*, *Marſpiter*, *Dieſpiter*, *Liber-pater*, *Jane-pater* * *!* *&c.* The Repetition of it was ſo frequent before their numerous Deities, that our Sacred Writers generally mention them in the plural Number בְּעָלִים the *Baalim*, or LORDS †. Another Prophet (1) reproaches the *Jewiſh* Women with making *Kéwans*, which the Targum explains to be Tarts or Cakes offered to the Hoſt of Heaven; and to this Day the *Arabs* and *Perſians* call *Saturn* كيوان *Kajwan*, from a Word that ſignifies the Source of BEING and EXISTENCE. Now VULCAN, ſays *Herodotus*, was among the oldeſt and moſt honoured of the *Egyptian* Gods; and by their Neighbours the *Aſſyrians* and *Phenicians*, was identified with *Saturn* and the *Sun*, becauſe of their ſimilar Nature. *Lingua Punica* BAL *Deus dicitur: apud Aſſyrios autem* BEL *dicitur quâdam ſacrorum ratione, &* SATURNUS & SOL, ſays *Servius*, on occaſion of *Belus*'s Cup, mentioned by *Virgil*. This *quâdam ratione ſacrorum*, in ancient Theology, is as wide as *Reaſon of State* in modern Politics, and therefore as hard to be aſcertained. The Fact is however certain, that ſeveral Gods were denominated from one and the ſame Subject. Thus *Luna*, *Hecate* and *Diana* were three different Goddeſſes all repreſenting one Planet, the Moon; and *Orus*, *Apollo*, *Phœbus*, *Hyperion*, with many more were denominated from the Sun; in whom a very learned and ingenious Man has lately attempted to ſhew that all the Gods of Antiquity center (2). The Author of the *Alexandrian* Chronicle writes that *Jupiter* had a Son by *Juno*, ὃν ὠνόμαχσε Βῆλον, whom he named BELUS; (certainly one of the בְּעָלִי) And *Homer*

* Ut nemo ſit noſtrûm, quin Pater optimu' Divûm,
Ut Neptunu' Pater, Liber, Saturnu' Pater, Mars,
Janu', Quirinu' Pater, omnes dicamur ad unum.
LUCILIUS apud Lactant. Div. Inſt. Lib. IV. §. 3.

† See the excellent *Selden* de Dîs Syris, Syntag. II.

(1) JEREMIAH. (2) Giſb. Cuperi HARPOCRATES.

Lett. 10. had the brighteſt of the Immortals, *Apollo* and *Diana*; and by the blooming DIONE, the youngeſt

Homer makes *Vulcan* himſelf tell how he was toſſed from Heaven by his angry Father, ἀπο Βηλῦ ϑεσπεσίοιο, which the Commentators explain τὴν περίοδον τῦ ἀιϑέρ☉ καὶ τῶν ἀςρῶν, *The Circumference of the Heaven and Stars.* All this I take to be Traces of the *Aſſyrian* Doctrine concerning the oldeſt of the Gods, which we have from *Eupolemus*, in theſe remarkable Words, Βαβυλωνίας λέγειν πρῶτον γενέϑαι ΒΗΛΟΝ, ὃν εἶναι Κρόνον. ἐκ τύτ☉ δὲ γενέϑαι ΒΗΛΟΝ καὶ Χανάαν (1). Here are two Gods, Father and Son, both BAALS, (LORDS) the eldeſt *Saturn* and the *Sun*, and the youngeſt his Offspring *Fire* (2.) BAL-KIUN therefore, or BUL-KAN, is the LORD FIRE, the Child of the Sun; juſt as he is in *Greek*, or rather *Syriac*, ΗΦΑΙΣΤΟΣ, אבי אשתא, Father-Fire. The Ancients ſuppoſed he was tranſmitted to Earth in a Shot-Star, which ſhould have kindled the Vulcano's in *Lemnos*, upon which they built the Fable put in his Mouth by *Homer*. The Orphic Initiations appointing a God, or the Attribute of a God to every Sphere, give *Pericyonius* to the Sphere of *Saturn*, which the learned *Bochart* derives from KIUN, his Eaſtern Name: The real wandering *Jew*, BENJAMIN, one of the greateſt Travellers of the Eaſt, has this curious Deſcription of the Solar Worſhip in his Itinerary. 'There is a People, ſays he, of the Poſterity of *Chus*, addicted to 'the Contemplation of the Stars; they worſhip the Sun as a 'God, and the whole Country for half a Mile round their 'Town, is filled with great Altars dedicated to him. By the 'Dawn of Morn they get up, and run out of Town to wait the 'riſing Sun, to whom on every Altar there is a conſecrated 'Image, not in Likeneſs of a Man, but of the *Solar Orb*, 'framed by magic Art. Theſe Orbs, as ſoon as the Sun riſes, 'take fire, and reſound with a great Noiſe, while every body 'there, Men and Women, hold Cenſers in their Hands, and all 'burn Incenſe to the Sun.' One would ſuſpect theſe Orbs to have been filled with ſome nitrous Compoſition, and kindled by a Collection of the Rays. It nicely explains, not the Shrine of *Molech*, which is eaſily underſtood to be a portable Tabernacle, ſuch as was uſed by the *Egyptians*; but *the Image of* KIUN, *the* STAR

(1) Apud Euſeb. Præparat. Evang. Lib. IX.

(2) Hyperionem alii *Patrem* Solis, alii *ipſum*, quòd eat ſuper Terras ita appellatum putabant.

FESTUS.

youngeſt of the Titan-Siſters [c], was laſt of all made Father of *Venus* [d], the Goddeſs of Beauty, Lett. 10.

STAR *of your Gods, which you have made to yourſelves.* (1) This Piece of Idolatry committed by the *Jews* in the Wilderneſs, ſoon after they had come out of *Egypt*, and on the Borders of the Sun's Votaries, the Poſterity of *Chus*, is not, as I remember, recorded in the Pentateuch.

[b] The common Opinion derives *Latona* very juſtly from AHΘH, Oblivion or Night: the obſolete *Greek* Verb λήθω, the *Latin lateo*, have the ſame Original לָאַט *Laat*, *Latuit*, whence, as *Dido* is formed from דּוֹד *dilectus*, being the Feminine of *David*, ſo AHTΩ *Lato*, (Obſcurity) the *Greek* Name of *Latona*, is formed of לוּט.

[c] DIONE is a formal Participle of the *Syriac* דְּנַח *denah*, *ortus eſt*, *eluxit*, ἐξέλαμψε. Thence דְּכִיח *illuſtris*, and דְּכִיחָא *Doniahe* DIONE. And hence, I judge, not from دنا *appropinquavit*, (with which it has no Connexion) the *Arabs*, who ſpeak a Dialect of the ſame Language, and have borrowed the *Syrian* Characters, call the World itſelf دنيا *Dunia*, *Mundus*.

[d] VENUS: beſides the numberleſs *local* Divinities of this Name, and beſides the celeſtial and vulgar *Venus*, denominated from human Paſſions, there were two original Powers acknowledged by the firſt Mythologiſts; the eldeſt the Child of CELUS, or laſt Production of the Heaven, when caſtrated by TIME, and therefore of the *Titan*-Race, who bore her Part in the Production of the Univerſe; the youngeſt the Daughter of *Jupiter* and *Dione*; the Power ariſing from the vivifying ethereal Spirit, acting upon the Plenitude of Matter. The former brought forth the World, and all it contains according to *Orpheus*. "All "Things, ſays he, are of Thee: Thou cemented'ſt the Uni- "verſe: Thou ſway'ſt the threefold Fates: Thou generates "whatever is in the Heaven above, on the teeming Earth below, "or in the Depths of th' unfathomed Sea." This is ſhe whom *Epimenides*, the *Cretan* Sage, makes the Daughter of *Saturn* and *Eunomia* (2), that is of TIME and GOOD-ORDER. The latter, ariſing

(1) Amos V. ℣. 26. On which ſee the moſt learned and literal of the *Jewiſh* Commentators, *R. Selemo Ben Melech*, in his מכלל יופי.

(2) Γήμαλο δ' ΕΥΝΟΜΙΗΝ θαλερὰν ΚΡΟΝΟΣ ἀγ-
κυλομήτης,
Ἐκ τᾶ καλλίκομο γένετο χρυσῆ ΑΦΡΟΔΙΤΗ.

Lett. 10. Beauty, the Perfection of the Creation, the genial Power preſiding over the Propagation of every Species of Being. And now, every Power being confined to its proper Province, Harmony henceforth enſued in Heaven, and good Order prevailed upon Earth, while all-mighty *Jove* holds the Reins of the Univerſe in his unerring Hand, Parent of Gods and Ruler of Men [e].

Such was the portentous Tale told by the primitive Sages for the Inſtruction and Reſtraint of ignorant barbarous Mortals; rude like them in

ariſing immediately from *ſaline Fermentation*, is wafted to Shore by the *Zephyrs*; nouriſhed by the ΩΡΑΙ or *Seaſons*; lands at *Cyprus*, the moſt benign, delicious Spot on the Globe; and courted by all the Gods, is married to the Lord of Fire. As for her *latin* Name, I can ſcarce conceive it ſhould come *à veniendo*, quia Venus omnibus *venit* (1), or from the *Siccoth Benoth*, the Tents of the Women about the Temple of *Mylitta* at *Babylon* (2). But it is probably one of the Names of the Gods carried over to *Italy* by the firſt *Grecian* Colonies: The *Bœotians* called a Woman Banna. So ſays *Heſychius* the Lexicographer. βάννα, γυνὴ ὑπὸ Βοιωτῶν. Venus therefore will ſignify the Deity of *Woman*, or Female Nature: which indeed may very well have been formed from the *Phenician* בְּנוֹת *Benoth* Daughters: Since it is certain thàt many of the *Roman* Names of the Gods, whether brought over by the *Lydians*, or by the early *Grecian* Colonies, are of *Phrygian* or *Phenician* Extraction, not in the leaſt reſembling their *Grecian* Appellations. *Saturn*, *Ceres*, *Vulcan*, *Neptune*, *Diana*, *Venus*, are all evident Proofs of this; and even the *Greek* Name of the laſt-mentioned Goddeſs, ΑΦΡΟΔΙΤΗ, tho' purely, one ſhould think, of Weſtern Compoſition, yet one of the greateſt Men *Europe* ever produced, takes it to be the *Syriac* Feminine of פְּעוֹר Peor, אַפְעוֹרֶתָא Apheoretha (3).

[e] ΗΣΙΟΔ. ΘΕΟΓΟΝΙΑ. Απολλοδορ. βιβλιοθ. βιβ. α.

(1) Cicero de Natura Deorum.
(2) Selden de Dîs Syris.
(3) Hug. Grotius ad Deuteron.

in its Structure, and uncouth and cruel in its Circumſtances. How well it was otherwiſe fitted to ſerve that noble End of civilizing Nations, and bringing them to a Belief and Reverence of an inviſible Power or Powers above them, who protect the pious and the juſt, and irremiſſibly puniſh the oppreſſive and impious, I will not even enquire: nor will I take upon me to give you my particular Senſe of its Meaning. Perſons of warm Fancies are apt to meaſure others by themſelves, and to ſuſpect that an Attachment to any one Subject will tempt its Admirer to aſſiſt its natural Imperfections, and enable him to call up a *fairy* kind of Creation out of the moſt unmeaning Materials. To obviate any ſuch Surmiſe, I beg leave to tranſcribe the Opinions of two great Men, not ſo much to be regarded in the preſent caſe for their Learning and Genius, tho' eminent in both, as that each of them having ſtruck out a new Track in Philoſophy, their Attempts to eſtabliſh their favourite Notions, at the ſame time illuſtrate the Doctrine of the Ancients without *Partiality*, and one of them indeed without *Deſign*. They will ſhew you that I am neither ſingular nor fanciful in ſuppoſing, 'That 'the old Sages impoſed no particular Perſon or 'Character upon their primary Gods, nor in-'terwove thoſe Characters in a Tale, without a 'MEANING.'

Lett. 10.

THE

Lett. 10. THE firſt of theſe eminent Men, after having given an ingenious Account of the Creation of the World, (whether ſtrictly true, or intermixed with Illuſions, is not to our purpoſe) ſeems upon a Review of his own Theory to have diſcovered its Affinity with the myſterious mythological Traditions of the Poets. 'In retrieving, ſays he, the Notion of the primeval 'Earth, and the Doctrine depending upon it, 'we have, methinks, unexpectedly caſt a Light 'upon all Antiquity.' To begin with their ancient CHAOS:—"They tell us of *moral* "Principles in the confuſed Maſs, inſtead of "natural ones; of *Strife*, and *Diſcord*, and "*Diviſion*, on the one hand; and *Love*, *Friend-*"*ſhip*, and *Venus*, on the other; and after a "long Struggle, LOVE got the better of *Diſ-*"*cord*, and united the diſagreeing Principles. "Then they proceeded to explain the Forma-"tion of the World in a kind of *Genealogy* or "Pedigree. CHAOS was the common Parent "of all; and from *Chaos* ſprung firſt *Night* "and *Tartarus*, or *Oceanus*: NIGHT was a "teeming Mother, and of her were born "*Ether* and the *Earth*; the Earth conceived "by the Influences of the Ether, and brought "forth MAN, and all *Animals*."

'THO' this ſeem to be a poetical Fiction 'rather than Philoſophy; yet, when ſet in a 'true Light, and compared with *our* Theory 'of the *Chaos*, it appears to be *a pretty regular*

'*Account*,

'*Account*, How THE WORLD WAS FORMED at firſt; or How the CHAOS divided itſelf ſucceſſively into ſeveral *Regions*, riſing one after another, and propagated one from another, as Children and Poſterity from a common Parent. We ſhewed how the *Chaos* from an uniform Maſs wrought itſelf into ſeveral Regions or Elements, the groſſeſt Part ſinking to the Center; upon this lay the Maſs of Water, and over the Water was a Region of dark, impure, caliginous Air; this impure caliginous Air, is that which the Ancients call NIGHT; and the Maſs of Water, *Oceanus* or *Tartarus:* for theſe two Terms with them, are often of the like Force, *Tartarus* being *Oceanus* encloſed and lock'd up: Thus we have the firſt Offspring of the *Chaos*, or its firſt-born Twins *Nox* and *Oceanus*.' Lett. 10.

'Now this turbid Air purifying itſelf by degrees, as the more ſubtile Parts flew upwards, and compoſed the *Ether*, ſo the earthly Parts that were mixed with it, dropped down upon the Surface of the Water, or the liquid Maſs; and that Maſs on the other hand, ſending up its lighter, or more oily Parts towards its Surface, theſe two incorporate there, and by their Union and Mixture, compoſe a Body of *Earth* quite round the Maſs of Waters, and this was the firſt habitable Earth; which as it was, you ſee, the Daughter of *Nox* and *Oceanus*, ſo it was the

'Mother

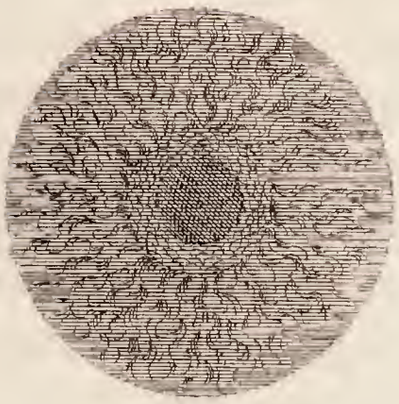
Lett. 10. ‘ Mother of all other things, and of all living
‘ Creatures, which at the Beginning of the
‘ World ſprung out of its fruitful Womb.’

‘ This Doctrine of the *Chaos* the Ancients
‘ called their Theogonia, or *the Genealogy*
‘ *of the Gods:* For they gave their Gods, at
‘ leaſt their terreſtrial Gods, an Original and
‘ Beginning, and all the *Elements*, and greater
‘ Portions of *Nature*, they made Gods and God-
‘ deſſes; or their *Deities* preſided over them
‘ in ſuch a manner, that the Names were uſed
‘ promiſcuouſly for one another. We alſo men-
‘ tioned before, ſome *moral* Principles which
‘ they placed in the Chaos, *Eris*, and *Eros*,
‘ Strife, Diſcord and Diſaffection, which pre-
‘ vailed at firſt; but afterwards *Love*, *Kindneſs*
‘ and *Union* got the upper hand; and in ſpite
‘ of thoſe factious and dividing Principles, ga-
‘ thered together the ſeparated Elements, and
‘ united them into an habitable World. This
‘ is all eaſily underſtood, if you will but look
‘ upon the annexed Schemes of the riſing
‘ World, being Draughts repreſenting the va-
‘ rious States thro’ which the Earth paſſed
‘ from ancient *Chaos* to the *Deluge*. For in the
‘ firſt univerſal Commotion, after an inteſtine
‘ Struggle of all the Parts, the *Elements* ſepa-
‘ rated from one another into ſo many diſtinct
‘ Bodies or Maſſes: and in this State and Poſture
‘ Things continued a good while, which the

‘ Ancients,

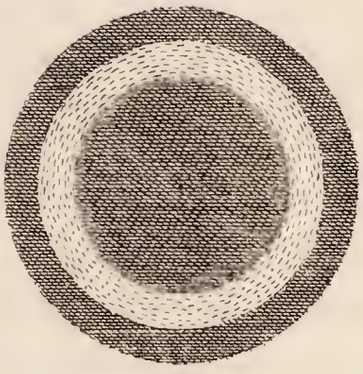
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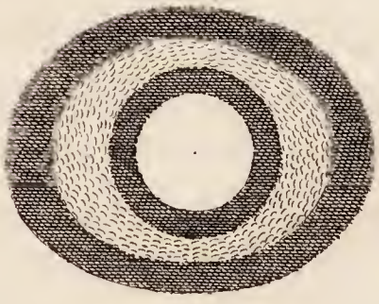












'Ancients, after their poetic or moral way, call Lett. 10.
'the *Reign of Eris or Contention*, of Hatred,
'Slight, and Diſaffection; and if Things had
'always continued in that Syſtem, we ſhou'd
'never have had an habitable World. But
'*Love* and *Good-nature* conquered at length;
'VENUS roſe out of the SEA, and received
'into her Boſom and entangled into her Em-
'braces the falling *Ether*, that is the Parts of
'lighter Earth, which were mixed with the
'Air in that firſt Separation, and gave it the
'Name of *Night:* Theſe, I ſay, fell down
'upon the oily Parts of the Sea-Maſs, which
'lay floating upon the Surface of it, and by
'that Union and Conjunction, a new Body and
'a new World was produced, which was the
'firſt *habitable Earth*.

'THIS is the Interpretation of their myſtical
'Philoſophy of the *Chaos*, and the Reſolution
'of it into the plain natural Hiſtory of the
'Creation.' But after the great Bodies, or primary Parts of the Univerſe were thus called out of the mighty Maſs, and ranged according to their ſeveral Natures, Inhabitants adapted to theſe Natures were to be produced, and proper Proviſion made for their Propagation. It was therefore the common Opinion of the Ancients, that the new-formed Earth lately ſevered from the *Ether*, and pregnant with celeſtial Seed, no ſooner felt the genial Ray of the recent Sun, than ſhe teemed with every

Lett. 10. various Species of living Creatures, and assisted by PROMETHEUS or *Providence*, brought forth their Prince and Ruler mortal *Man*;

Sive hunc divino Semine fecit
Ille Opifex rerum, mundi melioris origo:
Sive recens Tellus, seductaque nuper ab alto
Æthere, cognati retinebat Semina Cœli;
Quam satus Iapeto, *mistam fluvialibus Undis,*
Finxit in effigiem, moderantum cuncta Deorum[a].

THIS was the poetic Account of the Production of Animals, which was followed by the severest Sect of the Philosophers, with this Precaution, that they would enter into no Detail, nor describe particularly the manner of their immediate Generation; as indeed they declined meddling with the Causes of the greater Part of the Productions and Appearances of Nature because of their Obscurity[b]. But in general they held, 'That the Operations of NATURE and PRO-'VIDENCE were directed to one and the same 'End. That by *Nature* all Things tended and 'inclined to the Center of the Universe, and 'were conglobated around it: wherefore the 'thickest and heaviest Body is the middlemost, to

[a] OVID. Metamorph. Lib. I.

[b] Πολὺ γὰρ ἐστὶν τὸ ἀἰτιολογικὸν παρ' αὐτῶ (τῷ ΠΟΣΕΙΔΩΝΙΩ) καὶ τὸ ἀριστοτελίζον· ὅπερ ἐκκλίνουσιν οἱ ἡμελέροι διὰ τὴν ἐπίκρυψιν τῶν αἰτιῶν·

ΣΤΡΑΒΩΝ. ΓΕΩΓΡΑΦ. ΒΙΒ. Α.

'to wit the *Earth*, and the next heavieſt and Lett. 10.
'neareſt to it, *Water*; being each a Globe,
'the one ſolid, and the other concave, having the
'Earth within it. But that *Providence* by
'it's diverſifying Power under a thouſand Forms,
'and productive of ten thouſand various Ef-
'fects, in the firſt place intended Animals to
'be formed as far more excellent than the other
'Parts of the Creation; and the prime of theſe
'Animals to be *Gods* and *Men*, for whoſe ſake
'all the reſt of the World was to be ſet in
'order. That to the Gods it had aſſigned
'the Heaven as their Seat, and to Men the
'Earth, the extreme Parts of the Uni-
'verſe; the Extremities of a Globe being the
'Center and Circumference. But ſince the
'Water ſurrounded the Earth, and that Man
'is not a Water but a Land-Animal, ſtanding
'in need of Air and much Light, *Providence*
'contrived Eminences, and Depreſſions in the
'*Earth*, the latter capable of receiving the
'whole or greater part of the Water formerly
'covering it's Surface, and the former fit for the
'Habitation of the Human Race, and to hide
'under it the Water, except what is neceſ-
'ſary for the Plants and Animals deſigned for
'the Uſe of Men.' So far the learned and cautious Stoïc[a].

[a] Strabo, Lib. XVII. Ægyptus.

Lett. 10. But the great Parent of Medicine, one of the moſt ſagacious Minds that ever ſurveyed the Works of Nature, goes a Step further, and delivers his Sentiment of the Source of Life and Origin of Animals with great Simplicity. 'It 'is my Opinion, ſays he, that what we call Heat 'is both immortal, and views, and thinks, and 'hears, and knows all things, both things 'that now are, and that are to be hereafter. 'In the Beginning when all was in Confu-'ſion, the greater Part of this Heat, iſſuing 'forth, mounted to the higheſt Region of the 'Heavens; and this the Ancients ſeem to me 'to have named the *Ether*. The next Portion 'from below, called *Earth*, is cold and dry, 'and variouſly agitated, in ſome parts of which 'there was likewiſe much *Heat*. The third 'Portion, the *Air*, occupied the middle Space, 'being ſomething warm and fluid: and the 'fourth, *Water*, the neareſt to the Earth, be-'ing the moſt humid and thickeſt of them 'all. While theſe therefore were all whirling 'round in confuſion, much *Heat* was left in 'the Earth, in ſome Places more, in ſome leſs, 'and in others a very little; but in number-'leſs Particles. Now it happened in proceſs 'of time, that the Earth being dried by 'the *Heat*, the included Portions of it pro-'duced Putrefactions, with Membranes as it 'were, or Wrappers about themſelves. Theſe 'being long cheriſhed by the genial Warmth, ſuch

'ſuch Parts of the included Maſs as conſiſted Lett. 10.
'of the drieſt unctuous Subſtance, with the leaſt
'Moiſture, were quickly condenſed and turned
'into *Bones:* But ſuch Parts as were more
'humid and viſcous, cou'd neither be con-
'ſolidated by the Heat, nor remain in a State
'of Fluidity; and therefore aſſuming a Form
'different from the reſt, they became ſtrong
'Muſcles and Nerves. The Veins on the con-
'trary containing a cold watery Subſtance, it's
'more glutinous Surface concocted by the Heat
'turned into a Coat or Membrane, and the
'remaining congealed Moiſture, overcome by
'the Warmth, was diſſolved, and remained
'a Fluid. In the ſame manner the Throat,
'the Stomach, the Belly and all the Entrails
'of the Animal Body were compleated [b].
Theſe the Phyſician enumerates, and deſcribes their Formation too minutely to be followed without loſing ſight of our Purpoſe.

You will obſerve, that the Ancients aſcribe this generative Power to the new-formed Earth, lately ſeparated from the other Elements, and retaining many Particles of vivifying etherial Fire. But the fanciful *Arabs*, having received this Doctrine when they applied themſelves to the Tranſlation of the *Grecian* Authors, carried it a degree ſtill higher; and ſeem to imagine it

[b] Hippocrates, Sect. III. In the little Treatiſe which ſome will have inſcribed Περὶ Σαρκῶν, and others Περὶ Ἀρχῶν.

Lett. 10. not impoſſible, that in a benign Climate ſome Parts of the Earth, even in it's preſent condition, may be ſo tempered, as in a long Courſe of Years (God ſo ordering it, and affording the ſame Concurrence he does in ordinary Generation) to produce a perfect Animal. So ſays the famous *Ebn Sina*, whom we call *Avicenna*, one of the four learned *Arabs* ſuſpected of being no ſound *Iſlamites* [c], for which he was ſtrenuouſly refuted by his more orthodox Countryman *Ebn Roſhd* [d]. But another contemplative Genius of the ſame Nation *Ebn Tophail*, in his elegant Letter publiſhed by our excellent Dr. *Pocock*, has adopted the ſame Opinion, and built upon it the Story of his ſelf-taught Philoſopher; a Man ſprung from the Earth, who without ever ſeeing a human Creature, by Dint of Reaſon, comes to the Knowledge of an Eternal neceſſarily exiſtent BEING, Creator and Ruler of all.

'WE HAVE been told by our pious Anceſtors, ſays the *Imam* [e], that among the Iſlands 'of *India*, there is one, lying directly under 'the Line, where *Men* are produced without 'Father or Mother; and in it there grows a 'Tree, which inſtead of Fruit bears *Women*; 'the ſame whom *Almaſudi* calls the Damſels 'of *Wakwak*. For of all the Regions of the 'Earth

[c] Believers in *Mahomet*'s Religion, called *Iſlamiſm*.

[d] AVERROES.

[e] A Title given to eminent Men in *any* Profeſſion by the *Arabs*; not confined to the Prieſthood.

'Earth that Iſland enjoys the happieſt Tem- Lett. 10.
'perature of Air and Climate, by virtue of
'the pure ſupreme Light riſing above it, and
'ſhedding it's Influences upon it. —— Here, a
'certain depreſſed Spot, having contracted Moi-
'ſture, the Clay lying under it began to fer-
'ment, and fermented ſo long until it acquired
'the requiſite Qualities of *Hot* and *Cold*, *Wet*
'and *Dry*, in equal and due Proportion. In
'this great Maſs of fermenting Matter,
'ſome Parts of happier Temper than others
'were apter to mix and coaleſce for Gene-
'ration: But the moſt perfect Temperature
'prevailed in the *Middle*, equal and benign
'like the Heat of the human Conſtitution.
'Here the Matter was in higheſt Agitation;
'but while every Part fermented, there wou'd
'ariſe, as we ſee in viſcid Matter boiling in
'a Pot, great Bubbles of different Figures. Now
'it happened that in the very middle of the
'fermenting Maſs, there was a ſmall glutinous
'Subſtance blown up into a Bubble, divided
'in two by a ſlender Film, and full of an aerial
'Spirit of the moſt perfect and befitting Tem-
'perature. To this, by the Direction of the
'moſt high God, a Soul joined itſelf, and ſtuck
'ſo cloſely to it that it cannot be disjoined
'neither by Senſation, nor even in Thought;
'there being a perpetual uninterrupted Irradia-
'tion of this Soul from God, in the ſame
'manner as there is a perpetual Influx of Light

Lett. 10. ‘ from the Sun, to enlighten the World. But ‘ as among the great Variety of Bodies of dif- ‘ ferent Texture, there are ſome that reflect not ‘ a ſingle Ray of the ſolar Light, ſuch as per- ‘ fectly pure *Air* ; others that do reflect a little ‘ tho' dimly, ſuch as *opaque Bodies of broken* ‘ *Surface*, which as they vary in reflecting the ‘ Rays, for the ſame Reaſon differ in their ‘ *Colours* ; and others in fine, that perfectly re- ‘ flect the influent Light, ſuch as all poliſhed ‘ Bodies, *Mirrors*, *Gems*, and the like ; and to ‘ ſuch a degree, that theſe Mirrors, if made ‘ concave in a certain Proportion, generate Fire ‘ from the collected Beams: In the ſelf-ſame ‘ manner, this Spirit iſſuing from God upon ‘ all his Creatures, leaves not the ſmalleſt Ve- ‘ ſtige of it's Virtue upon ſome of them, be- ‘ cauſe of the Defect of the requiſite Diſpoſi- ‘ tion ; ſuch are all *inanimate* Things, unſuſ- ‘ ceptible of Life, like unillumined Air in the ‘ former Compariſon. Others again, where it ‘ leaves ſome obſcure Traces of it's Power, as ‘ in the different kinds of *Plants*, which ac- ‘ cording to their different Textures correſpond ‘ to opaque Bodies in the ſame Compariſon : ‘ And laſtly, thoſe on whom the Impreſſion of ‘ this Influx is moſt conſpicuous, the various ‘ Orders of *Animals*, whom We compared to ‘ poliſhed reſplendent Surfaces. But among ‘ theſe poliſhed Bodies themſelves, as ſome re- ‘ ceive more copiouſly the infuſed Light be- ‘ cauſe

'cauſe they are of the ſame Figure with the Sun whom they reſemble, ſo there are likewiſe certain Animals who receive more kindly the Emanation of Spirit, becauſe they reſemble that Spirit, and are formed after it's Image. Such in particular is MAN, of whom is meant that ſaying, *God made Man according to the Image of himſelf* [a]. If this Reſemblance be ſo ſtrong and predominant, that it deſtroy and as it were abſorb their Likeneſs to every other Thing, ſo that the Blaze of its Splendor kindles and conſumes whatever it reaches, it then reſembles thoſe ardent concave Orbs, which reunite the Rays and ſet all Things on fire. This happens to inſpired Prophets only; as we ſhall ſee more particularly in it's proper place [b].' Then, after a Soul had joined itſelf to the new-formed Heart, the ingenious and eloquent *Arab* goes on to deſcribe the Formation and Structure of the other noble Parts with ſuch Skill in Anatomy and vivid ſtriking Metaphors, as wou'd go near to perſuade you, That it was not impoſſible but ſuch a wondrous Frame as the human Body, might be formed in a Maſs of fermented Clay. Lett. 10.

IT will perhaps aſſiſt your Belief, if after hearing the knowing Stoïc, the great Phyſician, and

[a] From the CORAN.
[b] Epiſtola (*i. e.* Commentariolum de) HAI EBN IOKDHAN.

Lett. 10. and *Tophail*'s contemplative Son, you will again liſten to our eminent philoſophical Divine.

'The Opinion, ſays he, of Animals riſing out 'of the Earth at firſt, was not peculiar to *E-* 'picurus, on whoſe account it hath lain under 'ſome Odium: the *Stoïcs* were of the ſame 'mind, and the *Pythagoreans*, and the *Egyp-* 'tians, and I think all that ſuppoſed the Earth 'to riſe from a *Chaos*. Neither do I know any 'harm in that Opinion, if duely limited and 'ſtated; for what Inconvenience is it, or what 'Diminution of Providence, that there ſhou'd 'be the Principles of *Life*, as well as the 'Principles of *Vegetation* in the new Earth? '—— As to the ſpontaneous Origin of Living 'Creatures, *Moſes* plainly implies, that there was 'a particular Action or Miniſtry of Providence 'in the formation of the Body of *Man*; but 'as to other Animals he ſeems to ſuppoſe that 'the Earth brought them forth as it did Herbs 'and Plants [c].

'THE truth is, there is no ſuch great Dif- 'ference betwixt *vegetable* and *animal* Eggs, 'or betwixt the Seeds out of which *Plants* 'riſe, but that we may conceive *all Animals* 'riſe, and the Eggs out of which the one as 'well as the other roſe, to have been *in the* '*firſt Earth*: and as ſome Warmth and In-

'fluence

[c] GEN. Ch. 1. V. 24, compared with V. 11.

‘ fluence from the Sun is required for the Ve- Lett. 10.
‘ getation of Seeds, ſo that Influence or Im-
‘ pregnation, which is neceſſary to make ani-
‘ mal-Eggs fruitful, was imputed by the An-
‘ cients to the ETHER, or to an active and
‘ pure Element, which had the ſame effect up-
‘ on our great Mother the *Earth*, as the Irra-
‘ diation of the Male hath upon the Female's
‘ Eggs: ——

Ether, *all-mighty Father, Source of Life,*
Into the Boſom of his joyful Wife
In genial Showers came down. ——

‘ 'Tis true, *Animal-Eggs* do not ſeem to be
‘ fruitful of themſelves without the Influence
‘ of the Male; and this is not neceſſary in
‘ *Plant-Eggs* or vegetable Seeds: — But nei-
‘ ther does it ſeem neceſſary in *all* animal-
‘ Eggs, if there be any Animals *ſponte orta*, or
‘ bred without Copulation: and as we obſerv-
‘ ed, according to the beſt knowledge we have
‘ of this male-Influence, it is reaſonable to be-
‘ lieve *that it may be ſupplied by the Heavens*
‘ or ETHER. The Ancients, both the *Stoïcs*
‘ and *Ariſtotle*, have ſuppoſed that there was
‘ ſomething of an *etherial* Element in the Male-
‘ geniture, from whence the Virtue of it chiefly
‘ proceeded; and if ſo, Why may not we ſup-
‘ poſe at that time, ſome *general Impreſſion* or
‘ *Irradiation* of that purer Element to fructify

‘ the

Lett. 10. ‘ the new-made Earth? *Moſes* ſaith there was ‘ *an Incubation of the Spirit of God* upon the ‘ Maſs; and without all doubt that was either ‘ to form or fructify it, by the Mediation of ‘ this active Principle: But the Ancients ſpeak ‘ more plainly, with expreſs mention of this ‘ *Ether*, and of the Impregnation of the *Earth* ‘ by it as betwixt *Male* and Female [d]: a Notion ‘ which St. *Auguſtin* ſaith *Virgil* did not take ‘ from the Fictions of the Poets, but from the ‘ Books of the Philoſophers [e].’

So much then for the firſt Part of the Poet's Tale, of the Riſe of all things from CHAOS, the Formation of the *Earth* through the Mediation of LOVE, the Expanſion of the *Heaven*, and the Production of every Species of Plants and Animals through their conjunct Operation. Will you now follow the ſame ſagacious Guide while he explains the Sequel of the Story, and paints the ſecond Scene of the Creation? I mean the ſubſequent State of Things to the firſt Settlement of the Univerſe. This, according to the ancient Tradition, was the happy *golden Age* in the Infancy of the World.

‘ For as ſoon, ſays *Heſiod* [f], as the Gods were

[d] Tum Pater omnipotens fœcundis imbribus ÆTHER
Conjugis in gremium lætæ deſcendit, et omnes
Magnos alit magno commixtus corpore fœtus.
VIRGIL.

[e] De CIVITAT. DEI. Lib. IV. Cap. 10.

[f] Ὡς ὁμόθεν γεγάασι θεοὶ θνητοί τ' ἄνθρωποι,
Χρύσεον μὲν πρώτιστα γένος μερόπων ἀνθρώπων——
Ὡς

'were born, and along with them mortal Men Lett. 10.
'had ſprung from the Earth, the firſt Race of
'it's Inhabitants was of *Gold*, and lived happy
'like the Gods themſelves; without Pain or
'Care, without Anxiety or Toil, ſecure from
'the Blaſt of old Age, or the Bane of Diſeaſe,
'they paſſed their delightful Days in Youth's
'eternal Bloom. Their Life flowed with good
'Things; the fertile Earth ſpontaneons poured
'her Fruit; the Heaven ſmiled in perpetual
'Spring; Rivers of Milk and Streams of Nec-
'tar ran through their Fields, and Honey dropt
'like Dew, from the verdant Oak. Thus they
'peaceful lived for Ages; and at their Death,
'which reſembled a balmy Sleep, they were
'transformed into beneficent *Genii*, girt in
'Robes of Air, Guardians of good Men [g].

So the Poets ſing; and none of them ſweeter than your admired *Guarini*'s Maſter (for ſo I muſt call *Torquato Taſſo*) in his natural elegant AMINTA. Hear now their truly learned Interpreter, explaining their Wonders, correcting their Wanderings, and turning their Fables into real Philoſophy. 'The Ancients, ſays he,
'make their *golden Age* begin immediately after
'the

Ὡς τε Θεοὶ κ' ἔζωον, ἀκηδέα θυμὸν ἔχοντες,
Νόσφιν ἄτερτε πόνων κ) ὀιζύος.

ΗΣΙΟΔ. ΕΡ. κ) ΗΜ.

[g] Flumina tum lactis, tum flumina nectaris ibant,
Flavaque de viridi ſtillabant ilice mella.

OVID. Metam. I.

Lett. 10. ‘ the Production and Inhabitation of the Earth
‘ (which they as well as *Moſes* raiſe from *Chaos*)
‘ and to degenerate by degrees till the Deluge,
‘ when the World ended and began again. But
‘ beſides a *golden Age* in general, which was
‘ common to all the Earth, they noted ſome
‘ parts of it that were more golden, if I may ſo
‘ ſay, than the reſt; the *Elyſian* Fields, fortu-
‘ nate *Iſlands*, Gardens of *Alcinous*, *Heſperi-*
‘ *des*, &c. Theſe particularly anſwer to PA-
‘ RADISE.

‘ THEIR Characters or Marks of the gold-
‘ en Age were firſt, *Ver erat æternum*, as
‘ *Ovid* terms it, *an eternal Spring*. They ſup-
‘ poſed that in the Reign of *Saturn*, who was
‘ an ante-diluvian God, TIME flowed with
‘ a more even Motion, and there was no di-
‘ verſity of *Seaſons* in the Year : But

Jupiter *antiqui contraxit tempora Veris*,

‘ as they expreſs it, in their way, who ſeldom
‘ give any ſevere and philoſophical Account of
‘ the Changes of NATURE. Yet what was
‘ accounted fabulous or hyperbolical in this Re-
‘ preſentation, we ſee to have been really and
‘ philoſophically true. The ſecond Character
‘ of the golden Age is the *Longevity* of Men
‘ and other Animals —— to which *Joſephus* the
‘ *Jewiſh* Hiſtorian ſays the Authors of all the
‘ learned Nations, *Greeks* or *Barbarians*, bear wit-
‘ neſs.

'neſs. The third, the *Fertility* of the Soil, and Lett. 10.
'Production of Animals out of the new-made
'Earth: It's Fruits at firſt were ſpontaneous,
'and the Ground without being torn and tor-
'mented, ſatisfied the Wants or Deſires of *Man:*
'When Nature was freſh and full, all things
'flowed from her more eaſily and more pure
'(ſays the good Doctor, not very philoſophi-
'cally, but in an honeſt Effuſion of Heart,
'and ſincere Admiration of his favorite new-
'born Earth) like the firſt-running of the
'Grape or the Honey-Comb: But *now* ſhe muſt
'be ſqueezed and preſſed, and her Productions
'taſte more of the Earth and of Bitterneſs.
'— *Then*, nothing violent, nothing frightful,
'nothing troubleſome or incommodious to
'Mankind came from above, but the Counte-
'nance of the Heaven was always ſmooth and
'ſerene. — I have often thought it a very
'deſirable Piece of Power, if a Man could but
'command a *fair Day* when he had occaſion
'for it: 'Tis more than the greateſt Prince
'upon Earth can do; yet they never wanted
'one in that primitive World, nor ever ſaw
'a *foul* one: But they had conſtant Breezes
'from the Motion of the Earth and the Courſe
'of the Vapours, which cooled the open Plains,
'and made the Weather *temperate* as well as
'fair. For their Spring was perpetual; their
'Fields always green; their Flowers always
'freſh, and the Trees always covered with

'Leaves

Lett. 10. ‘ Leaves and Fruit : Metals and Minerals they
‘ had none, and the happier they; no Gold nor
‘ Silver, nor coarſer Ore.

‘ As to *Men* and *Animals*, we have already
‘ ſpoke of their Longevity : They were not only
‘ longer lived, but larger and ſtronger than they
‘ are at preſent. The State of every thing that
‘ has Life is divided into the Time of its *Growth*,
‘ *Conſiſtency*, and it's *Decay* ; and when the
‘ whole Duration is longer, every one of theſe
‘ Parts, though not always in like Proportion,
‘ will be longer. The Growth therefore, both
‘ in Men and other Animals, laſted longer in
‘ that World than it does now, and conſe-
‘ quently carried their Bodies to a greater Height
‘ and Bulk : And I am very ready to believe
‘ that their *Stamina* were ſtronger, and their
‘ Bodies greater than ours; and any Race of
‘ ſtrong Men living long in Health, wou'd
‘ have Children of a proportionable Stature. In
‘ like manner their *Trees* would be both taller,
‘ and every way bigger than ours ; in no dan-
‘ ger of being ſtruck with Thunder, or blown
‘ down by Winds and Storms, though they had
‘ been as high as the Pyramids of *Egypt* ; the
‘ Fowls of Heaven making their Neſts in their
‘ Boughs ; and under their Shadow the Beaſts
‘ of the Field bringing forth their Young.

‘ Let us next take a Proſpect of the *moral*
‘ *World* at that time, or of the *civil* and *artifi-*
‘ *cial* World ; what the Order and Oeconomy of

‘ theſe

'theſe was, what the Manner of living, and Lett. 10.
'how the Scenes of human Life were dif-
'ferent from *ours* at preſent.

'THE Ancients, eſpecially the Poets, in their
'Deſcriptions of the *golden Age*, exhibit to us
'an *Order of Things*, and a Form of Life very
'different from any thing we ſee in our Days;
'but they are not to be truſted in all Parti-
'culars: They many times exaggerate mat-
'ters on purpoſe, that they may ſeem more
'ſtrange or more great, and by that means
'move and pleaſe us more. A *moral* or *phi-*
'loſophic Hiſtory of the World well writ, wou'd
'be a very uſeful Work; to obſerve and re-
'late how the Scenes of human Life, have
'in ſeveral Ages changed the Modes and Forms
'of living; in what Simplicity Men began at
'firſt, and by what degrees they came out of
'that Way by Luxury, Ambition, Improve-
'ment or Changes in Nature: then, what new
'*Forms* and *Modifications* were ſuperadded by
'the Invention of *Arts*, what by *Religion*,
'what by *Superſtition*. This wou'd be a View
'of Things more inſtructive, and more ſatis-
'factory, than to know what King reigned in
'ſuch an Age, and what Battles were fought,
'which common Hiſtory teacheth, and teach-
'eth little more. Such Affairs are but the
'little Under-Plots in the *Tragicomedy* of the
'World; the main Deſign is of another nature,
'and of far greater Extent and Conſequence.

Lett. 10. 'As the animate World depends upon the 'inanimate, ſo the *Civil* World depends upon 'them both, and takes it's meaſures from them. 'NATURE is ſtill the Foundation, and the 'Affairs of Mankind are a Superſtructure that 'will be always proportioned to it.' — Nothing more certain than theſe general Maxims laid down by this great Man, with equal Perſpicuity and Elegance; and ſo far he may be followed without the leaſt heſitation: But now he takes a Step further, and aſſumes the Hypotheſis of his ingenious Theory, the ſmooth Shell of the new-formed Earth, encloſing the great Deep or Abyſs of Water, whoſe Diſruption he believes occaſioned an univerſal Deluge, and produced the Inequalities of the preſent terraqueous Globe.

'THE perpetual Equinox, ſays he, of the 'primeval Earth, the Smoothneſs of it's Sur-'face, the Calmneſs of the Air, Serenity of 'the Heavens, without Cold, violent Winds, 'Rains, Storms, or Extremity of Weather of 'any kind, wou'd require little Protection from 'the Injuries of the Air in that ſtate: where-'as now one great Part of the Affairs of Life 'is to preſerve ourſelves from thoſe Inconve-'niencies by *Building* and *Cloathing*; two 'things which were then, in a manner, *need-'leſs*, or in ſuch plainneſs and ſimplicity that 'every one might be his own Workman. *Tents* 'and *Bow'rs*, things of eaſy and ſudden Struc-

'ture, wou'd keep them from all Incommo- Lett. 10.
'dities of the Air and Weather, better than
'ſtone Walls and ſtrong Roofs defend us now;
'and Men are apt to take to the *eaſieſt* ways
'of living, till *Neceſſity* or *Vice* put them up-
'on others that are more laborious and arti-
'ficial. They fed not upon *Fleſh* in thoſe pri-
'mitive Ages, but only upon Fruits and Herbs;
'as ſeems to be plainly confirmed by the *Li-*
'*cence* God Almighty gave *Noah* and his Poſt-
'erity to feed upon Animals: *Every moving*
'*thing that liveth ſhall be Meat for you;*
'whereas before, in the new-made Earth, he
'had only preſcribed them for their Diet, *every*
'*Herb bearing Seed, which is upon the Face*
'*of the Earth, and every Tree in the which is*
'*the Fruit of a Tree yielding Seed*; and of this
'*natural* Diet they wou'd be provided to their
'hands, without further Preparation, as the Birds
'and Beaſts are.

'HERE is a World indeed without PRO-
'METHEUS, or the uſe of FIRE and the ſub-
'ſequent *Arts*; and with a very different Face
'and Aſpect from what it now wears. For
'of theſe Heads, *Food* and *Cloathing*, *Building*
'and *Traffic*, with that Train of Arts, Trades
'and Manufactures that attend them, *the*
'*civil Order of Things* is in a great meaſure
'conſtituted and compounded: Theſe make the
'*Buſineſs* of Life, the ſeveral Occupations of
'Men, the Noiſe and Hurry of the World;

Lett. 10. ‘ theſe fill our Cities and our Fairs, our Ha-
‘ vens and Ports; yet all theſe fine things are
‘ but the Effects of Indigency and Neceſſitouſ-
‘ neſs, for the moſt part needleſs, and unknown
‘ in the firſt happy State of Nature.

‘ The Ancients have told us the ſame
‘ things *in effect*; but telling them without
‘ their Grounds, which they themſelves did
‘ not know, they looked like *poetical Stories*
‘ and *pleaſant Fictions*, and with moſt Men
‘ paſſed for no better. We have ſhewn them
‘ in another Light; with their Reaſons and
‘ Cauſes, deduced from the State of the *na-*
‘ *tural* World, which is the Baſis upon which
‘ they ſtand: And this doth not only give them
‘ *a full and juſt Credibility*, but alſo lays a
‘ Foundation for After-Thoughts and further
‘ Deductions when they meet with Minds diſ-
‘ poſed to purſue Speculations of this nature[i].’

Now, my ingenious Friend! whom the Gayety of Life does not hinder from reading, nor even from thinking, (for they go not always together;) there is a lucky Circumſtance in theſe Accounts of the Creation as they come to us from the *Egyptian* or *Grecian* Mythologiſts. It is the ſame that *Socrates* mentions in two *apocryphal* Lines of *Homer* concerning the human and divine Appellations of *Cupid*. He calls them ſuch, becauſe they are not to be

[i] Dr. T. Burnet's Sacred Theory of the Earth.

be found in the *authentic Canon* of the Poet's Works, but were only handed down in a Tradition current among thoſe who called themſelves his Poſterity. To theſe apocryphal Verſes, ſays the ſmiling Sage, *We are at liberty to give or withhold our Aſſent as we have a mind**. Lett. 10.

As for your curious Requeſt, that I ſhou'd always ſubjoin my own Sentiments of the ſeveral *Schemes* of the Ancients and Moderns, you will give me leave only ſo far to comply with it, as to declare, that I find it impoſſible for me to keep pace with this great Genius, while he profeſſes *his full and firm Belief* of the Theory of the Creation as he has deſcribed it. His Memory I highly honour, and admire the Strength of his Fancy, and Compaſs of his manly well-digeſted Learning; but cannot accompany him throughout his amuſing Plan, for Reaſons that imply too many Premiſſes, and wou'd require too ſevere a Diſcuſſion to be read with pleaſure by a Perſon of your Vivacity: beſides that it muſt be a Point of important Neceſſity, that either involves me in *Controverſy* in Writing, or in *Diſputes* in Converſation. But if theſe beautiful Sketches awake your Curioſity to ſtudy the Sacred Theory of the Earth, and you ſhou'd then wiſh to know it's weak Sides, you will find Objections againſt it's Orthodoxy in a *Dutch* Divine, *Leidecker*'s Commentary on the *Moſaic* Account of the Creation,

* Τούτοις δὴ ἔξεστι μὲν πείθεσθαι, ἔξεστι δὲ μή.

Lett. 10. and the Inconſiſtency of ſo fine a Scheme plainly demonſtrated by no leſs Mathematician than the learned Mr. *Keil.* It is enough to my purpoſe, if the entertaining Light in which it's juſtly admired Author has endeavoured to ſet its Affinity, or rather Sameneſs with ancient Tradition, diſpel the Miſt that in your Opinion hung over *Mythology*, and ſhew you that the firſt Prieſts and Poets, the Fathers of Wiſdom, knew more and thought deeper than you were apt to imagine.

I always am

Yours, &c.

LETTER

LETTER ELEVENTH.

NO——My Friend! you need be under no Apprehenſions of having your Imagination bewildered or your Judgment miſguided by theſe beautiful Alluſions, and (as you are pleaſed to call them) *faſcinating* Repreſentations of Nature: Beſides the eaſy, *pleaſing* Cure I formerly hinted to you, two other Conſiderations will prove effectual Antidotes againſt the ſmalleſt Infection. The firſt, that you know them to be *Fables* as they ſtand literally, and therefore of no Meaning, but as they point at ſome latent Truth. A Mind aware of this admits nothing unexamined; but while canvaſſing the wond'rous Tale is perpetually controuling it's own Fancies, and improving in the wholeſome Habit of ſifting the various Objects preſented to it by the mimic Faculty, whether they be Fantoms or Realities. The other, that the moſt important and original of them, ſuch as wou'd be moſt likely to lead us aſtray, are upon ſtrict Examination by Men of the wideſt Learning and exalted Genius, a BACON and a BURNET, thought to be genuine and true. Such in part is the Doctrine of the Creation, called the *Theogony* or Birth of the Gods; ſuch the Diviſion of early Time into the *Golden*, *Silver*, *Bra-*

Lett. II. *zen* and *Iron* Ages, and ſuch in fine the Story of PROMETHEUS with which you ſeem to be ſo delighted, and which is indeed equally inſtructive and entertaining.

BUT there is ſtill another Conveniency in this Method of Inſtruction by *Fable* and *Allegory*, that muſt effectually prevent any Fallacy, or hazard of being deceived: I mean it's *Condeſcenſion* and *Pliableneſs* to all ſorts of Subjects, and Aptneſs to illuſtrate indifferently various or even oppoſite Opinions. For Mythology confines you to no Creed, nor pins you down to a Set of Principles, beyond which, you muſt either not take a ſtep, or loſe her Company. On the contrary, ſhe permits, nay aſſiſts you to contemplate at eaſe, and like her eldeſt Daughter the *early Academy*[a], follows complacent whitherſoever you lead. As you point, ſhe exerts her creative Power, lays on her vivid though varying Colours, and diffuſes interchanging Streams of Light on one and the ſame Object. Witneſs the double View you have already had of the Riſe of Things and Government of the World from *Orpheus* in the Deſcription of PAN, and from *Heſiod* in his borrowed *Theogony*: and ſtill plainer, in the double Moral of *Prometheus*, as ſignifying either the *divine Providence* in the Formation of the World, and particularly of *Man*; or *human Foreſight*,

[a] Nobis autem noſtra ACADEMIA magnam licentiam dat, ut quodcunque maximè probabile occurrat, id noſtro jure liceat defendere. CICERO.

Foreſight, perpetually on the rack for the Neceſſaries and Conveniencies of Life, ſince the Invention of *Arts* and the Uſe of *Fire*. Lett. II.

LET me however relieve you a little from ſuch gloomy Objects as ancient CHAOS and duſky EREBUS, and give you a Specimen of the Powers of this Enchantreſs, and of the various Shapes ſhe aſſumes, on a Subject you throughly underſtand. But firſt recollect the Generation of *Cupid*, at the Birth of VENUS, as the Son of PORUS and PENIA, (Plenty and Want) and the Deſcription of his variable Nature; and then liſten to another poetic Tale.

'THE Goddeſs of Beauty being pregnant, 'brought forth a delicate Infant they called '*Cupid* or *Deſire*, whom ſhe gave to the *Graces* 'to be nurſed: But unhappily the Child neither 'throve in Perſon, nor put forth Feathers to 'garniſh his feeble unfurniſhed Wings. Un'der this Affliction his Mother and Nurſes 'had recourſe to the firſt and moſt ancient 'of the Oracles, the infallible *Themis*, who 'gave this Anſwer: That LOVE, it was true, 'came for the moſt part, *ſingle* into the World; 'but that he cou'd never truly grow nor at'tain his full Strength while he continued ſo: 'that his Mother muſt therefore bring forth 'another Son, and then the *one* wou'd thrive 'in virtue of the *other*; on condition tho', 'that if one of them ſhou'd unfortunately die, 'the other cou'd not long ſurvive him. So

'ſaid

Lett. II. ‘ ſaid the ſooth-ſaying *Themis*; and *Venus* a-
‘ gain pregnant, brought forth another Son,
‘ *Anteros* by Name, or *mutual* Love. He no
‘ ſooner came into Being, than his elder Bro-
‘ ther grew a-pace, inſtantly his Wings fledged,
‘ and he took his flight to Heaven; there he
‘ aſſociated with the *Muſes*, was intimate with
‘ *Mercury*, kept ſometimes company with *Hy-*
‘ *men*, and grew in favour with every God
‘ except the implacable *Momus*.’

So far, I dare ſay, you think all goes well: but a little patience, my Friend! See how the Scene changes in the hands of another Mythologiſt. ‘ This growing Favour, the blind ca-
‘ pricious *Cupid* did not know how to im-
‘ prove. He grew inſolent and vain, and be-
‘ haved with Arrogance to the ſuperior Pow-
‘ ers. It was his pleaſure to ſow Diſcord a-
‘ mong the Inhabitants of Heaven, and make
‘ Enmity reign where Peace and Concord
‘ ſhou'd for ever dwell. Implacable Feuds raged
‘ among the Gods and Goddeſſes on his ac-
‘ count, ſo that the well-ordered celeſtial State
‘ began to totter, and threatned irretrievable
‘ Ruin. In this Extremity, the Rulers of Hea-
‘ ven called the Gods to a ſolemn Aſſembly,
‘ in order to provide a proper Remedy for the
‘ growing Evil. Love was accuſed and con-
‘ victed of being a public Incendiary, and a
‘ Diſturber of the State. The Queſtion of
‘ Pains and Penalties was put, and it was carried

‘ by

'by the Suffrage of the twelve great Gods, Lett. 11.
'that *Cupid* ſhou'd for ever be baniſhed from
'the bleſt Abodes; ſhou'd be a Retainer to
'*Ceres* and *Bacchus* on Earth, and have his
'Wings ſtript of their Feathers by *Saturn*,
'that he might be no more able to riſe from
'the Ground, or again infeſt the Confines of
'Heaven.'

Shou'd you chance to ſtop a little at this Story, and weigh it's Circumſtances, it wou'd be no ſmall Entertainment, I imagine, to over-hear the Soliloquy that wou'd break from a Man ſo nicely qualified, to judge of it's Propriety: Unleſs the *Favours* you have received from the Fair ſhou'd put a Biaſs on your Underſtanding, and diſpoſe you to patronize the hood-winkt God againſt the impartial Poet. 'Tis very 'hard, methinks,' I hear ſaid in a Sigh, 'Hapleſs *Cupid!* always loaded with Ca-'lumnies, and ſuffering for Crimes not thy 'own! 'Tis very hard! LOVE! the Cordial 'of Life, the Refiner of Manners, the Band 'of Society; the Wiſh of the Wiſe, and Re-'ward of the Brave! Baniſhed from Heaven, 'doomed to grovel on Earth, to depend on 'our loweſt Appetites, and to have his Pinions 'plumed by every paſſing Year! Is there then 'nothing noble or exalting in a generous Paſ-'ſion? Nothing permanent, nor proof againſt 'the Stroke of Age? Does every Charm fly 'with youthful Bloom? And will the Time

'indeed

Lett. II

'indeed come, when I ſhall look unmoved on
'that Face I now idolize; view indifferent that
'Perſon, now the Delight of my Eyes; or
'liſten unenchanted to the Voice that now ra-
'viſhes my Heart?'

TAKE Courage, my anxious Friend! Mythology is impartial, or to ſay it better, indifferent; no farther oraculous than as ſhe repreſents unchangeable Truth: The ſame Faculty that degraded your favourite Deity, can raiſe him to unfading Honours, and, with a proper Management, make him the Source of Happineſs and better Genius of the human Race.
'LOVE, ſays the moſt moral of all the Poets,
'is the greateſt School of Wiſdom and Vir-
'tue: and of all the Powers that preſide over
'human Affairs, *his* Influence and Sway is the
'ſweeteſt to Mortals. For pouring Joy un-
'mixed into either Heart, he fills them both
'with mutual Hope. Even his Toils are plea-
'ſant, and his Wounds refreſhing: May ne-
'ver Friend of mine live exempt from the
'ſoothing Smart; nor I be condemned to dwell
'among *loveleſs* Men! Attend ye Young, and
'liſten ye Fair! Fly not from the proffered
'Bliſs; but welcome the propitious Power, and
'wiſely uſe his unenvious Bounty!
'AND THOU! all-mighty LOVE! Sovereign
'of Gods and Men, either teach not Mortals
'thy Way, but ſhut their Eyes on Worth and
'Beauty, or mildly moderate a Lover's Pain,
'and

'and over-pay the Sufferings thou bringeſt with 'ſweet Returns of Love. So ſhalt thou be 'an highly-honoured God: but if thy Vota-'ries ſigh and pine in vain, then that ſame 'Leſſon which thou giveſt TO LOVE, will rob 'thee of the Honours paid by Men[b].' Lett. II.

THE happieſt Practice of that Leſſon is prettily painted by an ancient Tragedian, the Author of the Compariſon of the Power of Love to the Effects of Wine. The Juice of the Grape, ſays he, when mixed with Water, produces Health and Mirth; when drunk pure to exceſs, occaſions *Miſchief* and *Madneſs*. In the ſame manner *Love*, when moderate and gentle, is the Source of Pleaſure and ſoft Enjoyment; but when intenſe and raging, turns the moſt terrible impetuous Paſſion in the human Breaſt. CUPID therefore, continues the elegant Poet, is armed with *two* Bows; the one he bends with the Aid of the *Graces* ἐπ' ἐυαίωνι τυχῇ, *for a happy ſmiling Lot*; the other with his *Bandage* on his Eyes ἐπὶ συγχύσει βιοτᾶς, to the Confuſion and Miſery of Life[c].

Wou'd you wiſh to ſee him in one Shape more? Recollect the common trite Deſcription of his Nature and Equipage: He is a winged God, ever a Boy in Age and Stature, mounting aloft at his pleaſure, ſhooting with a Bow, and burning

[b] EURIPIDES apud Stobæum.
[c] CHAREMON apud Theophraſtum.

Lett. 11. burning with a Torch: But according to *Alexis*, a celebrated comic Author, no one of all the Painters, Sculptors, Founders, or even Poets themſelves, ſeem to have known any thing of the Nature of *Love*, nor in ſhort any ſort of Men who have undertaken to repreſent the Perſon and Qualities of this various God. For in himſelf he is neither *male* nor *female*; neither truly God, nor yet meer Man; he is far from fooliſh, nor on the other hand, is he wiſe; but being made up of different Ingredients brought and borrowed from different quarters, he changes his ſingle Figure into a thouſand ſhifting Forms. He is bold like the braveſt Man, and timorous like the weakeſt Woman; is thoughtleſs like an Ideot, and provident like a Politician; he has the Fierceneſs of a wild Beaſt, the Hardneſs of the Adamant, and the Ambition of a deified Hero [d].

THUS you ſee how ductile and uncircumſcribed the *allegorical* Art proves on a proper Subject: but how pliable ſoever this Mother of the Muſes may be in her own Nature, and however condeſcending to her real Favourites, ſhe is at firſt of very difficult acceſs; beſtows her Grace ſcantily, and very ſeldom upon a modern Poet. The Reaſons of this Partiality wou'd be too long and ſome of them too invidious to be diſcuſſed by me: But you muſt have

[d] ALEXIS apud Athenæum.

have obſerved, that ſhe has been ſo profuſe of her Favours to the Ancients, that many of their Gods have double or triple Repreſentations. This wou'd occur to you in PAN the *Univerſe*, and PAN the Paſtoral God of *Arcadia*; in VESTA the eternal Fire, and VESTA the Guardian of a Dwelling; and much more now, in LOVE a human Paſſion; and LOVE the firſt Principle that ſettled the rolling Chaos and cemented the recent Creation. Lett. II.

DOES that Idea appear ſtill ſtrange and abſtruſe to your Fancy? or have you rendered it familiar, by frequently reviewing the wondrous Tale of the Riſe of all Things from the blind unactive Maſs, where, I know not how long, they had lain blended together? Let me give it a little bright'ning, by a new Proof of the Power and Wealth of Mythology on that intereſting Subject.

'Tis obſervable, ſays one great Interpreter of myſtic Tradition, that the Ancients, in treating of the *Chaos*, and in raiſing the World out of it, ranged it into ſeveral Regions or Maſſes, and in that order, ſucceſſively riſing one from another, as if it was a *Pedigree* or *Genealogy*; and thoſe Parts or Regions of Nature, into which the Chaos was by degrees divided, they ſignified commonly by dark and obſcure Names, as *Night*, *Tartarus*, *Oceanus*, and ſuch like: And whereas the Chaos when it was firſt ſet on work, ran all into Diviſions and Separations

Lett. II. tions of one Element from another, which afterwards were all in ſome meaſure united and aſſociated in the primigenial Earth, the Ancients accordingly made CONTENTION the Principle that reigned in the Chaos at firſt, then LOVE; the one to expreſs the *Diviſions*, the other the *Union* of all Parties in this middle and common Bond [c].

THIS Notion of the Formation of the World was explained before; but view the ſame Object now in another Light, and as it is drawn by the ſame maſterly Pen. There is one remarkable Doctrine amongſt the Ancients, partly ſymbolical; the Propriety and Application of whoſe *Symbol* hath been little underſtood. 'Tis their Doctrine of the *Mundane Egg*, or their comparing the World, and eſpecially the original Compoſition of it to an EGG. This ſeems to be a mean Compariſon: what Proportion, or what Reſemblance is there between the World and an Egg? And yet I do not know any ſymbolical Doctrine or Concluſion that hath been ſo univerſally entertained by the *Myſtæ* or *Wiſe* and *Learned* of all Nations. By the World in this Similitude they do not mean the great Univerſe; but this ſublunary World which we inhabit. And now do but reflect upon the Theory of the Earth, the Manner of it's Compoſition at firſt, and the Figure of it

[c] Dr. BURNET's Theory, Book I. Ch. V.

it when compleated, and you will need no other Interpreter to underſtand this Myſtery. Lett. II.

We have ſhewed that the Figure of it was *oval*, and the inward Form of it was a Frame of *four Regions* encompaſſing one another, where that of *Fire* lay in the middle like the *Yolk*, and a Shell of Earth encloſed them all. This gives a Solution ſo eaſy and natural, and ſhews ſuch an Aptneſs and Elegancy in the Repreſentation, that upon a View and Compare of Circumſtances, one cannot doubt but that we have truly found out the Riddle of the *Mundane Egg*. But, to be more particular, the Earth reſembles an Egg, not ſo much for its external Figure, tho' that be true too, as for the inward Compoſition of it, conſiſting of ſeveral Orbs, one including another; and in that order as to anſwer the ſeveral *elementary* Regions, of which the new-made Earth was conſtituted. For if we admit for the Yolk a *central Fire*, and ſuppoſe the Figure of the Earth *oval*, and a little extended towards the Poles (as probably it was, ſeeing the *Cortex* that contains it is ſo) thoſe two Bodies do very naturally repreſent one another, as if a Scheme were made to repreſent the interior Faces of both a *divided Egg*, or the *Earth*; where, as the two *inmoſt* Orbs wou'd repreſent the Yolk, and the Membrane that lies next above it, ſo the exterior Region of the Earth is as the *Shell* of the Egg, and the Abyſs under it as the

Lett. II. *White* that lies under the Shell. And conſidering that this Notion of the *Mundane Egg*, or that the World was *oviform*, hath been the Senſe and Language of all Antiquity, *Greeks*, *Latins*, *Egyptians*, *Perſians* and others, I thought it not unworthy our notice in this place, ſeeing it receives ſuch a clear and eaſy Explication from that *Origin* and *Fabric* we have given to the firſt Earth; and alſo reflects Light upon the Theory itſelf, and confirms it to be no Fiction; this *Notion*, which is a kind of Epitome or Image of it, having been conſerved in the moſt ancient Learning. —— Had the Works of *Orpheus* been preſerved, I ſhou'd hope for as much Inſtruction from them alone, as to the *Origin* of the World, as from all that is now extant of the other *Greek* Philoſophers. He underſtood in a good meaſure, *how the Earth roſe from* CHAOS; what was its external Figure, and what the Form of its inward Structure. For the Opinion of the *oval* Figure of the Earth is aſcribed to *him* and his Diſciples; and the Doctrine of the *mundane Egg* is ſo peculiarly *his*, that it is called by *Proclus* the ORPHIC-EGG: not that he was the firſt Author of that Doctrine, but the firſt that brought it into *Greece* from *Egypt*, or the *Eaſt*.

AND now, I hope, you are fully convinced, that Mythology leaves us at liberty to think and reaſon as we liſt; and therefore can lead

us

us no further aſtray than we ourſelves have a mind to follow. You have ſeen how variouſly it repreſents the Riſe of Things, according to the different Opinions of the Sages concerning them; like a Mirrour that reflects whatever Object is held before it, and in the Colours it then wears, whether genuine or not. You will ſee its Complaiſance ſtill plainer in the mythical Account, not now of the Riſe, but of the Government of the World, by the Father of the Gods and Men, all-mighty *Jove*, and by ſome few of the inferior Deities, the *Fates* and *Fortune*, *Hecate* and *Pandora*, whom I intend to ſelect, and explain their Natures for your Entertainment. Lett. 11.

I am

Yours, &c.

12.

LETTER TWELFTH.

OUR ingenious Countryman, Sir *Thomas Brown*, ſays he had two Books from which he drew his Theology. 'One of them 'in Writing dictated by GOD himſelf; the 'other by NATURE his Hand-maid; that 'univerſal and patent Manuſcript whoſe wondrous Leaves are expoſed to the Eyes of all 'Men. Thoſe who never ſaw the Author of 'Nature in the former have often viewed 'him in the latter, which was the early Scripture and Theology of the Heathens. The 'ſupernatural Stop in the Sun's Courſe created 'not ſuch Admiration in the Minds of the '*Iſraelites*, as his diurnal Motion did in the 'Underſtanding of the Philoſophers; nor were 'the former ſo ſtruck with Miracles, as the 'latter with the moſt common Productions of 'Nature. Theſe ancient Sages far ſurpaſſed 'the Chriſtians in Reach and Capacity in this 'myſterious Learning. They knew how to 'join and ſpell out theſe hidden Characters 'much more ſkilfully than we, who take 'only a tranſient ſuperficial View of theſe 'vulgar Hieroglyphics, and fooliſhly undervalue a Theology extracted from the faireſt 'Flowers of the Univerſe.'

THAT

THAT in reading this we may not injure the knowing and ingenuous Phyſician, let us remember that he wrote upwards of an hundred Years ago; when neither a *Boyle* nor a *Newton* had yet aroſe, and trod the Path pointed out by that mighty Genius, the immortal BACON; to abandon Subtlety and Syllogiſm in Philoſophy, and betake ourſelves to Obſervation and Experiment for the Inveſtigation of Nature's Operations, and to Geometry applied to them for her general Laws. Natural Science in his Days wore but an aukward Face; and the beſt of *his* ſeems to have been drawn from the Ancients. Had he ſeen *Nieuentijt's Religious Philoſopher*, or that plain primitive Man Mr. *Derham's Phyſico-Theology*, (a Book with whoſe pious Simplicity I am infinitely delighted) he muſt have altered his Opinion; and much more, if after a Demonſtration of the Structure of the World, and of the eternal Laws by which the heavenly Bodies revolve inceſſant in their Orbs, he had read the deep Deſcription of its Author, as the concluſive Stroke of the mathematical Principles of natural Philoſophy by *Sir Iſaac Newton*. But at the Time in which he wrote, his Obſervation was not altogether groundleſs; tho' I have nothing to do with the Compariſon he makes between the Ancients and Moderns, farther than to fulfil my Promiſe, and give you a View of the Doctrine of the former concerning that Power they believed to be

Lett. 12. *Pater Hominumque Deûmque*, Father of the Gods and Men.

And first, by inspecting their Records, and comparing their Relations it comes to be absolutely uncertain *where Jupiter* was born. The Stories of his Birth in a Cave of the Island *Crete*, or at *Thebes* in *Bœotia*, or on a Mountain in *Arcadia*, are but so many Traditions of the several Places where his Worship first grew famous in *Greece* and was celebrated with the greatest Pomp. The Reasons of its being so in *Crete* and *Thebes* are very evident because of *Minos* and *Cadmus*, two *Asiatic* Princes Founders of those States, having brought their national Rites into *Greece*: But the *Arcadians* being addicted to War and Pasturage, in a rough mountainous Country, became afterwards a rude fierce People in comparison of their politer Neighbours and yet retained more Traditions concerning the Birth, Education and Adventures of the Gods among them than the more knowing Tribes of the *Peloponnesus*. This I take to have been owing to their early Instruction, first by the Descendants of *Inachus*, and then by the *Danaïds*, in the Religion and Rites they brought from their several Countries; of which *Jupiter*'s Worship in particular made a prime Part, as appears from the great Antiquity of his Oracle at *Dodona*; and these Traditions were preserved among the hardy *Arcadians* rather than among the Nations inhabiting

inhabiting the fertile Shores, for the ſame Reaſon that the ancient *Britiſh* Language is preſerved among the Mountains of *Wales* rather than among the Gardens of *Kent*, or the Fields of *Devon*. Lett. 12.

It rarely happens that a Religion profeſſed in different Nations continues ſtrictly the ſame as to Doctrine and Worſhip in them all: Variations uſually enſue; and entail Diſputes among the diſtant Votaries. If we ſurvey the Religions now prevailing over the World, we will hardly find two Nations exactly agreeing in their Profeſſion and Practice; while the zealous of each, hold their own particular Belief to be the only true Doctrine of Heaven. 'Tis thus I wou'd underſtand what *Cicero* relates of the Tradition of the ancient Divines concerning *three Jupiters*; the firſt and ſecond of whom ſhou'd have been born in *Arcadia* of the Ether and Celus, and the third of Saturn in *Crete* [a]. The Creed-makers of the ſeveral Temples, and Directors of the ſolemn Rites have probably adopted the Doctrines and ſanctified the Ceremonies peculiar to each Place; if they did not purpoſely contrive ſome Article of Diſſent, or ſeparate Uſage, as a Badge of Diſtinction from the Rival-Worſhip. All Ages and Nations have afforded Examples of this envious unſocial Spirit; and none more flagrant

[a] Principio tres Joves numerant ij qui *Theologi* nominantur; ex quibus primum et ſecundum natos in Arcadiâ, alterum patre *Æthere* —— alterum patre *Cœlo*, —— tertium Cretenſem, Filium *Saturni*. De Natura Deor. Lib. III.

Lett. 12. than the Devotees of the Rival-Temples on the two Mountains (their common Situation in the East) *Moriah* and *Gerizzin* [b].

But the more authentic Tradition fixes neither the Time nor Place of *Jupiter*'s Birth, but only agrees unvariably in his Parents, that he was the Child of *Saturn* and *Rhea:* that is, Men in all Nations who had any Religion have worshipped a Supreme Being from Time immemorial, whom they believed not to have created the World out of nothing, but to have first ranged its disordered Parts, and ever after to rule it at his pleasure. Two remarkable Circumstances are recorded of *Rhea*'s Delivery of Jove, which tho' apparently different, or even contradictory, are exactly of the same Significancy: The first and best known bears, that his gloomy Parent, relentless Time, had swallowed up all his former Progeny and covered them in Obscurity and Oblivion; and the second, that the terrible Titans (jarring Principles of the Chaos) had themselves sat by *Rhea* in Childbirth, and received and tore in pieces all the Male-Children as soon as they were born [c]: that

[b] The *Jews* called the *Samaritan* Temple, in a Word of *Greek* Derivation, פלטאנוס Πελεθῦ ναὸς, the *Dunghill-Temple*, and שקר *Sichar* (instead of *Schechem*) a Lye: And the *Samaritans* in return called the Temple of *Jerusalem* בית קלקלתא *the House of Dung*, and since its Destruction בית מכתש Ædes Plagæ, *the House of Calamity*.

[c] Ὅσπόλε κεν δέ ΡΕΗ τίκτεν, ἁρπὰ τὴν δ' ἐκάθηντο ΤΙΤΗΝΕΣ, κῆ τέκνα διέσπων ἄῤῥενα πάντα.

See Page 49, Note a. ΕΠΗ ΣΙΒΥΛ.

that is, deſtroyed all the various Combinations into which the Chaos had run, until a ſuperior vivifying Power was produced, of all-mighty Influence to unite and preſerve them. Lett. 12.

'It was when firſt he reared his etherial Head, 'that all Things ſpontaneous appeared in their 'proper Forms, the great Goddeſs *Mother-* 'Earth, the lofty Tops of the re-echoing 'Mountains, the wide-ſpread *Ocean*, and 'whatever the immenſe Heaven contains within 'it [d].' Before that, they had lain o'erwhelmed in the unfathomable Abyſs, the Seminary of Being and Exiſtence, where this ſupreme Power tells his Conſort ſhe could produce nothing without him; not tho' ſhe betook herſelf to the utmoſt Boundaries of the Earth and Sea, where *Iapetus* and *Saturn* (DESIRE and TIME) are ſitting joyleſs without a Ray of the enlivening Sun, or genial Breath of a refreſhing Gale; but deep *Tartarus* circumfuſed around them [e].

Some ſuch Idea as this of *Deſire* and *Time's* being ſhut up in perpetual Darkneſs until they were

[d] Ὦ βασιλεῦ διὰ σὴν κεφαλὴν ἐφάνη τάδε ῥεῖα,
Γαῖα θεὰ μήλη, Ὀρέων θ' ὑψηχέες ὄχθοι,
Καὶ Πόντος, ἠδ' αὐτὸς ὑπὸς' ἀρανὸς εὐρὺς ἔλαξε.
ΟΡΦ. ΥΜΝ.

See Page 86, and Page 91, Notes [c] and d.

[e] ——— Οὐδ' ἔικε τὰ νείατα πείραθ' ἱκηαι
Γαίης ἠδ' πόντοιο· ἵν' ΙΑΠΕΤΟΣ τε ΚΡΟΝΟΣ τε
Ἧμενοι, οὐδ' αὐγῆς ὑπερίονος ἠελίοιο
Τέρπονται, οὐδ' ἀνέμοισι, βαθεῖς δέ τε ΤΑΡΤΑΡΟΣ ἀμφίς.
See Page 87 and 88, Note a. ΟΜΗΡ. ΙΛΙΑΔ. Θ.

Lett. 12. were delivered by a ſuperior Principle of *Light* and *Being*, ſeems to have been wandering thro' the Mind of the celebrated *German* Myſtic [c], when in his enigmatical way, he ſays, "*Nothing* hungreth after *Something*, and the "Hunger is *Deſire*. So that Nothing is filled, "and yet remains Nothing; it is only a Pro-"perty, to wit, *Darkneſs*. This is the Eye of "the Abyſs —— the eternal Chaos, wherein "all, whatſoever Time and Eternity have, is "contained —— its peculiar and proper Name "is *Jeova*, (Exiſtence)." Had this muddy Metaphyſician been inſpired by any gayer Muſe, each of theſe abſtract Notions had aſſumed a Perſon and Character, and like *Saturn*, *Iapetus* and the *Titans*, acted their Parts in the *Drama* of the Creation.

But you will readily obſerve in all poetical Accounts of the Generation of the World, that Jupiter is *Saturn*'s *youngeſt* Child; that is to ſay, the laſt and lateſt Production of Time; and cou'd therefore have no hand in its original Creation. Among the Philoſophers it was quite otherwiſe: few of them had any Notion of the Riſe of the Univerſe from *Nothing*; but they ſuppoſed *Jupiter* to be the eternal Principle of Life (ſo his Name plainly imports) that firſt modelled the mighty pre-exiſting Maſs, and now governs and keeps it in order. The moſt authentic Fragment of the old mythological Philoſophy, preſerved by

[c] Jacob Behm.

Diogenes

Diogenes Laertius, is a Summary of PHERECYDES SYRIUS's Doctrine concerning the Rise of Things and Beginning of the World. Lett. 12.

'*Jupiter*, says he, and *Saturn*, and *Ceres* 'were eternal; and *Ceres* obtained the Name 'of ΓΑΙΑ' (*generating Earth*) after that *Ju*'*piter* had preferred her to Honour [f].' These few Words wou'd bear a large Commentary, were there now any need to explain them to *You*. They contain the oldest philosophical Creed in the concisest Terms; as if he had said, 'MIND and TIME and MAT'TER were eternal, and MATTER be'came a fruitful Mother after the all-mighty 'MIND had put honour upon it by endow'ing it with a Capacity of Generation.' Take a little leisure to view these three Ideas; and to compare their Operations with whatever Accounts you have elsewhere heard of the Beginning of Things [g], you will find it well employed; and the Subject requires it.

THE Poets, on the other hand, understood *Jupiter* to be a *material* Principle, of the purest

[f] ΖΕΥΣ μὲν ϰ᾽ ΚΡΟΝΟΣ ἦσ αεὶ ϰ᾽ ΧΘΩΝ ἦν. ΧΘΟΝΙ δὲ ὄνομα ἐγένετο ΓΗ, ἐπειδὴ αὐτῇ ΖΕΥΣ γέρας δέδωϰε.

[g] Ὡς οὐρανός τε ϰαῖα τε ἦν μορφὴ μία——
Ἐπεὶ δ᾽ ἐχωρίσθησαν ἀλλήλων δίχα,
Τίϰτουσι πάντα, ϰ᾽ ἀνέδωϰαν ἐς φάος
Δένδρα, πτηνὰ, θῆρας, ὅσ᾽ ἅλμη τρέφει,
Γένος τε θνητῶν. —— ΕΥΡΙΠΙΔ. παρὰ τὸν ΕΥΣΕΒ. Προπαρασϰ. βιβ. α.

Lett. 12. pureſt Nature indeed, the vital vivifying ETHER, which they took to be the firſt original Source of Life, and celebrated him accordingly. It was he who quelled the Rebel-*Titan*-Gods, and eſtabliſhed Harmony and good Order in the Creation; and it is *he* who by his immediate invigorating Power produces and orders all things in Heaven and in Earth, being now the ſupreme Parent and Ruler both of Gods and Men.

Jupiter omnipotens, rerum, regumque, deûmque,
Progenitor, genitrixque. ——

WHEN the elegant and unfortunate *Ovid* ſat down to write his *Faſti*, and was beginning to conſider the Name and Nature of JANUS, from whom the Month of *January* and Entry of the Year is denominated, a ſudden Light ſhone around him as he ſat; the wondrous Form of the two-faced God preſented itſelf to his View, and encouraged the terrified Poet to aſk what he pleaſed concerning his Origin and Power. Addreſſing himſelf therefore with Reverence to the heavenly Viſion, he firſt enquired *which of the Gods he was? Since even* Greece *had no ſuch* Deity; and received this Anſwer:

'I am old CHAOS, the ancienteſt of Things:
'This ambient Air, and the three remaining
'Elements Fire, Water and Earth, were once
'one undiſtinguiſhed Maſs.——Whatſoever
'thou

'thou ſee'ſt around thee, the azure Heaven, Lett. 12.
'the fleecy Clouds, the pathleſs Sea, and
'boundleſs Earth open and ſhut by my pow-
'erful Hand. Sole Guardian I ſit of the
'immenſe World, whoſe eternal Hinges are
'only turned by me. — I preſide over the
'Gates of Heaven attended by the *Seaſons*;
'and guide even JOVE in the Circumvolution
'of the Sky: Hence I am called JANUS [h]:'
And hence we may ſee both what the Ancients underſtood by *Jupiter*, and how many ways they had of expreſſing his Dependance upon the other Parts of the Univerſe, and the Neceſſity he lay under of governing it according to their ſeveral Natures.

BUT the Birth of *Janus* did not finally ſettle the new-made World: Other Deities were afterwards produced, who put the laſt hand to this mighty Frame. 'For after *Chaos*
'and Confuſion diſappeared, ſays the Muſe of
'Memory to the ſame Poet [i], and Nature had
'ſeparated

[h] ME CHAOS antiqui (nam res ſum priſca) vocabant;
Aſpice quam longi temporis acta canam:
Lucidus hic Aer, et quæ tria corpora reſtant,
Ignis, Aquæ, Tellus, unus acervus erant. —
Quicquid ubique vides, Cœlum, Mare, Nubila, Tellus,
Omnia ſunt noſtrâ clauſa, patentque manu.
Me penes eſt unum vaſti cuſtodia Mundi,
Et jus vertendi cardinis omne meum eſt. —
Præſideo Foribus Cœli cum mitibus Horis
It, redit, officio Jupiter ipſe meo.
Inde vocor IANUS. FASTORUM Lib. 1. §. 4.

[i] POLYMNIA one of the three ancient Muſes, denominated from πολλὴ μνείη great Memory. See *Lucian*'s Treatiſe of *Dancing*,

Lett. 12. ‘ ſeparated into its ſeveral Portions, tho' the
‘ Earth had ſunk down with its Weight, and
‘ drawn after it the Sea, and the Heaven had
‘ mounted aloft with the etherial Fires, yet
‘ neither Heaven nor Earth remained unmoved
‘ in their proper Place, nor would the leſſer
‘ Luminaries give way to the Sun: Some vulgar
‘ God would often uſurp *Saturn*'s Throne, and
‘ any ſtroling upſtart Deity wou'd put himſelf
‘ on the level with old *Ocean*, and take place
‘ of ancient *Tethys*. Things continued in this
‘ uncertain State until *Honour* and *Reverence* be-
‘ got MAJESTY, who filled Heaven and Earth,
‘ the Day ſhe was born. *Awe* and *Dread*
‘ ſat down by her, and all the three, being
‘ defended by *Jove*'s Thunders from the At-
‘ tacks of the *Titans*, have never ſince ſtirred
‘ from the Side of[k] this God, *who now rules*
‘ *Supreme, having rightly ranged all the Im-*
‘ *mortals, and allotted to each their particular*
‘ *Dignity*[l].’ In ſhort, to have a juſt Concep-
tion of ancient *Jove* let us firſt recollect *Zeno*'s
Definition of NATURE, *Ignem eſſe artificioſum*
ad gignendum progredientem viâ[m], that it was

a

Dancing, and *Plutarch*'s *Table-Converſations*. *Polyhymnia* was a later Name. *Heſiod* and the old *Grecian* Writers make but four Syllables of it.

[k] Aſſidet illa Jovi: Jovis eſt fidiſſima Cuſtos;
Et præſtat ſine vi Sceptra tremenda Jovi. OVID. Faſtor. V.

[l] ——— ἓυ δὲ ἕκαστα
Ἀθανάτοις διέταξεν ὁμῶς καὶ ἐπέφραδε τιμὰς.
ΗΣΙΟΔ. Θεογον.

[m] CICERO de Nat. Deor. Lib. II.

a plaſtic Fire, ever generating by Rule; and then obey the moſt philoſophical of all the Poets, while he bids us Lett. 12.

Look up and view th'immenſe Expanſe of Heaven,
The endleſs ETHER, *in his genial Arms,*
Claſping the Earth: Him call thou God and Jove [n].

AND now, my Friend! judge of the Propriety of his Deſignations and Claim to Dominion, when you have read what the other eminent Author (no *minute* Philoſopher) takes to be one of the higheſt Steps in the Scale of Creation. 'ETHER, ſays he, or pure inviſible *Fire*, the moſt ſubtile and elaſtic of all 'Bodies, ſeems to pervade and expand itſelf 'throughout the whole Univerſe. If *Air* be 'the immediate Agent or Inſtrument in natural 'Things, it is the pure inviſible *Fire* that is 'the *firſt natural Mover or Spring* from whence 'the Air derives its Power. This mighty 'AGENT is every where at hand; ready to 'break forth into Action, always reſtleſs and in 'motion, actuating and enlivening the whole 'viſible Maſs, equally fitted to produce and

'to

[n] Ὁρᾶς τὸν ὑψῦ, τόνδ' ἄπειρον ΑΙΘΕΡΑ
Καὶ γὴν πέριξ ἔχουθ' ὑγραῖς ἐν ἀγκάλαις·
Τοῦτον νόμιζε, τόνδ' ἡγοῦ ΘΕΟΝ. ΕΥΡΙΠΙΔΗΣ.
Whence old Ennius has taken his,
Adſpice hoc Sublime candens, quem invocant omnes
IOVEM.

Lett. 12. ‘ to deſtroy, diſtinguiſhing the various *Stages* ‘ of Nature, keeping up the perpetual Round ‘ of Generation and Corruption, pregnant with ‘ Forms which it conſtantly ſends forth and ‘ reſorbs; ſo quick in its Motions, ſo ſubtile and penetrating in its Nature, ſo extenſive in its Effects, it ſeems no other than the ‘ *vegetative* SOUL, or *vital* SPIRIT of the ‘ World [n].’

HERE is the true *Jupiter*, the Source of Generation and Principle of Life, that *cæleſtis, altiſſima æthereaque Natura, id eſt, ignea, quæ per ſe omnia gignat*, as *Cicero* deſcribes it; *that heavenly, moſt high, etherial, that is, igneous Nature, which ſpontaneous begets all Things*, the ſuppoſed Parent of Gods and Men. Let us next conſider his *Juno*.

‘ THE AIR [o], ſays the ſame ſagacious Au‘ thor, is the Receptacle as well as Source of ‘ all ſublunary Forms — the great Maſs or ‘ *Chaos* which imparts and receives them. ‘ The Atmoſphere that ſurrounds our Earth ‘ contains a Mixture of all the active volatile ‘ Parts of all Vegetables, Minerals, Foſſils and ‘ Animals. Whatever perſpires, corrupts or ‘ exhales, impregnates the Air, which being ‘ acted upon by the ſolar Fire (here is literally ‘ *Conjugis in gremium lætæ deſcendit)* pro‘ duceth within itſelf all ſort of chemical ‘ Operations;

[n] See alſo the Introduction to BOERHAVE's *Chemiſtry*.

[o] HPA, the *Greek* Name of *Juno*, is but a Tranſpoſition of the Letters of Ἀηρ the *Air*.

'Operations; diſpenſing again thoſe Salts and Lett. 12.
'Spirits in new Generations which it had re-
'ceived from Putrefactions.—The AIR there-
'fore is an active Maſs of numberleſs different
'Principles, the general Source of Corruption
'and Generation, in which the Seeds of Things
'ſeem to lie latent, ready to appear and produce
'their Kind whenever they light on a proper
'*Matrix*. The whole Atmoſphere ſeems *alive*.
'There is every where *Acid* to corrode and
'Seed to engender in this common Seminary
'and Receptacle of all vivifying Principles [p].'

SMALL is the Sketch I have here made out of theſe combined Powers; if you incline to ſee their Operations acutely inveſtigated, and nobly deſcribed in a manly philoſophic Language, you may conſult the Original from which I have taken it. There you will find the true Foundation of the Marriage made by the Poets between theſe Kindred-Gods; and a little Reflection upon their ſeveral Natures will now ſecurely lead you thro' the Sequel of the Fable. No wonder if the 'mighty AGENT, pregnant with Forms, that keeps up the Round of Generation,' ſhould aſſume a thouſand different Shapes to accompliſh his Ends, and transform himſelf into the Figures of all the Animals that people the Earth and Sea: and as little, if the active Maſs that ſurrounds our Globe, the AIR, whoſe wondrous *elaſtic*

[p] Berkeley's SIRIS, §. 137, &c.

Lett. 12. *elaſtic Spring* produces ſuch Convulſions at the Approach of *Fire*, ſhould be frequently embroiled with her imperious Mate. The repeated Adulteries of this generative Power, and the perpetual Jarrings between him and his Spouſe will now give no great Scandal; nor when we conſider at what Seaſon of the Year the *Air* is moſt impregnated with *etherial* Seed, when it is, that all Nature teems, and every Tribe is prone to Generation, will we wonder at the *Cuckow*'s being the Bird of *Juno*, carved on the top of her Scepter in *Argos*; or at *Jupiter*'s transforming himſelf into this Meſſenger of the genial Spring, when he firſt enjoyed his reluctant Queen:

> *It Ver, et Venus, et Veneris prænuntius ante*
> *Pinnatus graditur Zephyrus veſtigia propter*[p].

As Truth once lighted up ſhines on every thing around it, the ſame Thread of Reflection will guide us thro' the Labyrinth of a greater Myſtery. For this Matron-Goddeſs, and Patroneſs of Marriage, became once a year a pure unſpotted Virgin, upon bathing herſelf in a ſacred Fountain in the *Argive* Territory: This grand Secret tranſpired ſome way from the ſolemn Initiations into her Myſteries; and the Name of the Spring, *Canatho*, which produced the miraculous Alteration*. It has probably been a hot Mineral that acquired new Strength upon the Turn of the

[p] T. Lucret. Lib. V. * Pausan. Corinthiac.

the Year, and perhaps by Ebullition[q], or Exhalations emitted on a Change of the Temperature of the *Air*, might be a Mark of the returning Spring, and thereby a Source of Gain to the artful Prieſt, and a Trap for the credulous People. When the Fountain diſcoloured with the Ablutions, no doubt, of the Goddeſs, or ſeemed to boil in virtue of her bathing, the *Air* was again in a proper Temper for Generation; *Juno* was again become a Virgin, and it was time to perform the annual Solemnity. Thus you ſee how Circumſtances that ſeem quite trivial in themſelves, and little ſilly-like Tales come to repreſent ſome of the greateſt Changes in Nature. They appear mean only when they are not *underſtood*; and have therefore a Right either to be ſtudied e're they are contemned, or to uſe Mr. *B* * * * * *'s* Reply to a Lord-Mayor, who full of his bulky Dignity was anſwering diſdainfully, 'he did not underſtand him:' *Sir, I cannot mend your Underſtanding.* Even the *Contradictions* that ſhock us in a curſory Survey of ſeveral Parts of Mythology evaniſh upon a ſtricter Search, and appear not only conſiſtent with Truth, but eſſential to the Subject. *Jupiter* is honoured with the Epithet of *beneficent*[r], and loaded with that of *pernicious*[s]——He is *Jove* Lett. 12.

[q] כנע Canaa ſignifies to grow red, muddy; to mix Water with any thing that diſcolours it: and in Hebrew קִנְאָה Kenah, in pl. קִנְאוֹת Kenaoth (Canatho) burning Jealouſy, boiling Wrath.

[r] ΖΕΥΣ σωτήρ. [s] Ὄλοος.

Lett. 12. the *Deliverer*, and *Jove* the *Deſtroyer*. *Apollo* his Son is the Source of Health and Author of the Plague: he is *Apollo* the *Soother* [t] and *Apollo* the *Tormentor* [u], and as of his Father, ſo the beſt and the worſt things are ſaid of *Apollo*. How ſhall we reconcile theſe Extremes? By remembering what theſe Powers repreſent: By recollecting what the learned laſt-quoted Author ſays of ETHER or the pure inviſible *Fire* that pervades and expands itſelf throughout the whole Univerſe; "that it is equally fitted to *produce* and to *de-*
"*ſtroy*; keeping up the perpetual Round of *Ge-*
"*neration* and *Corruption*, pregnant with Forms
"which it conſtantly *ſends forth* and *reſorbs*."

As for *Phœbus*,—the Influence of the *Sun*, and his various Effects both upon human Bodies, and upon all the animal and vegetable Race, nicely account for his jarring Attributes. I will not enter into the detail: Your great Phyſician has explained the firſt Part of this Influence in a Treatiſe worthy of its Author [v], which to you who know him, and my Eſteem of him, is the higheſt Commendation in my power to give it: But that this God's *muſical Capacity*, which fell not within the Deſign of that admirable Work, ſhould produce various, and even claſhing Effects; that the ſame Faculty (the Power of Muſic) ſhould be the Source of great Pleaſure and

[t] ΑΠΟΛΛΩΝ μειλίχιος.

[u] Eſſe quidem *Apollinem*, ſed *Tortorem*. Sueton. in Auguſto.

[v] De Imperio SOLIS ac LUNAE in corpora humana. R. MEAD, M. D.

and great Pain, is a Speculation too curious to be ſlightly paſſed over. You may conceive of it thus. Lett. 12.

A STRAIN of Poetry ſtretched beyond its due Bounds turns to a Strain of Madneſs; and that ſame ſoft Vein of native Muſic, which when the Mind is in its natural State, breathes nothing but Harmony and Love, if raiſed to an extravagant unnatural Pitch, racks the lab'ring overburthened Breaſt, and breaks looſe in Rage and foaming Ecſtacy. Wild Looks, amazing Poſtures, Soul-rouſing Sounds, commonly uſhered the furious dithyrambic Song; and when heightened by Wine and proceſſional Worſhip were as ſo many Steps that led to the tortured bacchanal State of toſſing and roaring; and, like ravening Wolves or enraged Bears, rending in pieces whatever came in the way: driven to the Deſarts and wandering in the Woods, Danger was their Delight, and Miſchief their Paſtime[w].

[w] ——Quæ in nemora, aut quos agor in ſpecus
Velox mente novâ?—Ut mihi devio
Rupes et vacuum nemus
Mirari libet! O Naïadum potens
Baccharumque valentium
Proceras manibus vertere Fraxinos
Nil mortale loquar: dulce periculum eſt
—Sequi *DEUM!* HORAT. Lib. III. Ode 25.

——Μαινάδες
Χωρεῖσι δ' ὥς τ' ὄρνιθες ἀρθεῖσαι δρόμῳ
Πεδίων ὑπὸ τάσεις—ὥς τε πολέμιοι
Ἐπεισπεσεῖσαι, πάνυ τ' ἄνω τε κἀ κάτω
Διέφερον. ΕΥΡΙΠΙΔ. ΒΑΚΧΑΙ.

This Bacchic Paſſion is prettily imitated by the Cavalier Marino, in his *Sampogna*, Idillio III. Arianna.

Chi

Lett. 12. In this woeful State, the beautiful Order, the divine Harmony of the human Breaſt is defaced, the delicate Economy of the Paſſions reverſed; Diſſonance and Torture rack the diſtorted Soul, and wretched *Marſyas*, the Rival of Muſic, (the diſorderly Din of the Paſſions, the wild Shout of Joy, or piercing Yell of Grief[x]) is inevitably ſeized; firſt whipt by *Minerva*[y], the Goddeſs of Wiſdom, and next hung up on a Pine[z], and truly flea'd alive.

Of the Blood that dropped from the rude Muſician, ſprung the *Paniſci* and *Satyrs*; half Men, half Goats; great Dancers and Pipers, but with a Strain of their Original, lewd, petulant and miſchievous. It was not long however before *Apollo* repented of his Cruelty: the Paſſions ſoon ſubſide; the Mind returns by degrees to its natural harmonious State; and the Strings of his Lyre, which he had thrown away in the bitterneſs of Remorſe, were gathered up by

Chi mi ſpigne, chi mi tira?
Qual Vertigine m' aggira?
O che ſogno! o che vaneggio!
Danzar gli arbori quì veggio:
E' pur notte ò mezzodi?
Nó, ò Sì? —

[x] So his Name plainly ſignifies, מַרְסָה Marſecha, Marſyha, Marſyas, *Vociferatio præ dolore aut gaudio; Exultatio, Luctus: a Syrian Term, as* Marſyas *is a Syrian Story.*

[y] Pausan. Atticis.

[z] It is an Alluſion to his Name, which by the ſimilar Sound would be ſtriking in the original Tale; מְרִישָׁה Meriſha, Trabs: Syriac for a Beam.

by the MUSES, the mild Powers [a] of Invention and Meaſure, who that they might no more be obnoxious to the like Diſaſter, added the ΜΕΣΗΝ or *Middle-String*: a ſtrange Remedy one would think; but an effectual. It is the *Chord* that makes Muſic uniform and ſedate; that prevents the ecſtatic Leaps, the irregular Bounds, the Diſſonance and Diſproportion that ſet the Paſſions in an Uproar, and pour Madneſs and Miſery into the human Soul. The Abuſe of modern Muſic, I mean the confining it to awake or ſooth the moſt effeminate Feelings, deprives us almoſt of any Conception of the ancient Extent and Power of this heart-melting Art. But to a delicate Ear, *that Sound can ſcarce be formed* which bears not a relation to ſome Paſſion and carries not a Reſemblance of ſome inward Sentiment. The tender Structure therefore of the Mind can be ſooneſt reached by its correſponding Sounds, and delighted or diſtracted according to their Combinations. Lett. 12.

This is one of thoſe elegant Strokes in the ancient Mythology, little underſtood, it is true, but ſo very appoſite, and expreſſive, that under ſome Apprehenſion leſt you ſhould imagine it contrived or ſtrained, I beg leave to conclude with aſſuring you, that it is related from the Original without Alteration.

I am, &c.

[a] Vos lene conſilium datis, et dato
Gaudetis almæ! HORAT. Lib. III. Od. 4.

Lett. 13.

LETTER THIRTEENTH.

I AM juſt returned from a ſhort Tour I had long promiſed to make in *D* * * * * *, and find myſelf doubly in your debt for a couple of Letters.——The kind one by Mr. *R* * * * * brought me welcome Accounts of your growing Health, and very certain Proofs of your Good-humour. It was put in my hand juſt as I was going to take horſe; and the Hurry of Company that flocks about one in the Country left me not an Hour's Leiſure to anſwer it. My Journey would have been every way agreable but for ſome Remains of the Ill-humour raiſed in that County by the late Election: Families in oppoſite Intereſts carry it ſo high that, like Rival-Courts, or if you pleaſe, Rival-Toaſts, a Viſiter in one is but coldly received in another.

I WILL frankly confeſs to you the Vanity (if it be ſo) of my Wiſh, that my Friends ſhould like me the better, the longer they know me; and particularly that they ſhould ever find me incapable of ſo *mean* a Vice as Flattery, which at once proſtitutes Truth and Manhood. In confidence of this Indulgence, I will venture to tell you, that your laſt Epiſtle gave me exquiſite Pleaſure. The juſt Sentiments of Men and Manners, and that true Taſte of Life which with high Delight I perceive to be growing upon you,

you, will be a conſtant Fund of Entertainment to us both. How elegant is every Period of it! and how true! What an honeſt Indignation it expreſſes againſt your *vulgar Gentlemen*,— ‘ unfeeling Souls! incapable of Friendſhip, or of ‘ any higher Taſte, than *Bagatelle* et *Bruta-* ‘ *lité!*—While at the ſame time, how amiable the Contraſt! The eaſy, well-bred, generous Man, enjoying the true Reliſh of Life himſelf, and imparting like the Sun a Flow of Joy and Contentment to all about him. Well, Mr.* * * * I begin to believe it becomes no body ſo well as a real Gentleman *to be wiſe:* his genteel Manners and polite Language give a Grace to Wiſdom itſelf. They ſmooth the rugged Paths of Philoſophy, unbend the Brow of auſtere Virtue, lend a new Luſtre to Learning, and poliſh every Talent in Life. Your unaffected Reflections upon the moſt important Subjects, and under very various Aſpects of Things, gave riſe to theſe Sentiments, and confirmed me in the Opinion, that it is not in the retired Hermitage or lonely Cell, we are to look for the moſt exalting Principles or the nobleſt Practice.—Worth, Truth, Conſtancy, Contempt of Death, Improvement of Life, with all the ſhining Train of genuine Virtues. No—I find a Gentleman who lives much in the World; who has ſeen, and like Solomon, ſhared in its Joys, can really believe that the Meaſure of a happy *Lot* is not the Number of Days or accumulated Years; but Lett. 13.

Lett. 13. a Diſcharge of the Duty of our Station, be it long or tranſient, with Dignity and Honour. To ſuch a one we may ſay with great Propriety,

> *Fælix, qui potuit rerum cognoſcere Cauſas,*
> *Atque metus omnes et inexorabile Fatum*
> *Subjecit Pedibus, ſtrepitumque* ACHERONTIS
> *avari!*

AND now, my Friend, that the worſt is paſt, I feel a pleaſing Serenity ſucceed the Gloom that for ſome Weeks hung over my Mind. I can now think of *T* * * * * without a Sigh; or rather perceive a ſilent Smile ſteal upon me at the mention of the agreeable Name; and have a ſtrong Inclination to imitate the Doctor of *Derry*, who told his Patient, he muſt not relapſe for three Days, until he ſhould return to attend him. You muſt not have ſuch another Fit until I can perſuade myſelf to be leſs anxious about you: for I would not undergo the painful Apprehenſions, nor live in the reſtleſs Agitation that toſſed and tortured me during your laſt Sickneſs, for any Conſideration. It is, I know, inſeparable from a real Affection: *Quis enim ſecurus amavit?* But then a Gentleman of your thorow Good-nature, will certainly out of regard to one who loves you, take every Precaution in your power, not to give him Pain. I am ſure this will have weight with you: add to it the Warning you have had from your Conſtitution, not to treſpaſs againſt it, nor truſt it too far to its

its ſuppoſed Strength. Henceforth let no Perſuaſion, no Company, no Temptation induce you to riſque that without which Life and all its Enjoyments are taſteleſs and burthenſome; and in this reſpect,—*Fix your firm Reſolve,*

Wiſdom to wed and pay her long Arrear.

Lett. 13.

GREAT Reaſon has a noble Author to ſay, that it is *Cowardice*, *meer Cowardice*, that deters Men from Virtue and plunges them in Vice, when one round hearty Reſolve would rid them of a Train of Miſeries. 'Tis of a piece with an uncommon Phraſe employed by a juſt and happy Writer, if there be one in Antiquity, *Sapere aude*; DARE to be wiſe. No Habit or Courſe of Life to which we have been accuſtomed but requires *Courage* to throw it off: And yet there is not a Friend or Companion you have, at leaſt none worth keeping, who will like you the worſe for being truly temperate. Let him even be a little looſe himſelf, in his inmoſt Soul he muſt approve of you, and eſteem you the more for being unlike him: For well knows my Friend, there is no neceſſity to lay aſide Pleaſantry and Good-humour, in order to aſſume Temperance and Integrity. We may be as ſerene, náy as gay as we pleaſe; and have much better Reaſon to be ſo, when once we have come to contemn *Vice*, and all the ſlaviſh Crew of Fears, Remorſes, endleſs Purſuits and inſatiate Cravings that attend her. It is true,

Lett. 13. true, the utterly Abandoned, the reſolutely Wicked will look upon you as a Man of *another* Party, and turn your Conduct into Ridicule if they can. But would you wiſh for *their* Approbation?—for *their* Applauſe—whoſe Friendſhips are Leagues in Wickedneſs, only cemented by ſimilar Lewdneſs? To pity the Perſons of the Vicious, and aſſiſt them even in the Ills which their Follies have brought upon them is one of the firſt Leſſons of Virtue and Dictates of Humanity. Are we therefore to love, eſteem, or keep them company? Are we to behave to them as we would to Men exempt from their Faults and adorned with the oppoſite Virtues? Such a one is a ſad worthleſs Fellow, without Morals or Conduct: you can truſt him with nothing.——'But, ſaid a noble Perſon of your 'Acquaintance, he is a ſhrewd witty Dog, and 'very entertaining; I'll ſend and have him here 'while I ſtay in the Country. Mr. *B* * * * * 'my Neighbour is a knowing accompliſhed 'Gentleman; but he is deviliſhly ſober, and 'looks ſo ſtay'd and ſpeaks ſo accurate that 'I cannot bear him. Here *John!* Take a 'Horſe, and ride quickly over to *F*.....*m*, 'and tell *Will Waggiſh* that I expect him here 'to ſpend the Week with me; and deſire 'the Servants, if Mr. *B* * * * ſhould call 'To-day or To-morrow, to tell him that I 'a'nt at home.——I'm gone a viſiting, d'ye 'hear? and don't know when I return.'.....

INATTEN-

Lett. 13.

INATTENTIVE People, especially the miſ-called Men of Pleaſure (the meereſt Drudges of the human Race) by living ſome time in this way, come at laſt to think every Thing decent and lawful that ſuits their Inclinations: While they are in a Career of Diverſions, they really look upon Honour, Integrity, and Virtue as empty inſignificant Sounds.

Virtutem Verba putant, ut Lucum Ligna—

So indeed they are to thoſe who have no *Feeling* of the Things; ſuch Perſons receive much the ſame Benefit from all that can be ſaid in Commendation of Worth and Wiſdom, as the late ſerene Dauphin of *France* did from all the elaborate Editions of the Claſſics publiſhed for his Uſe. To them I would only recommend to go more *thorowly* to work, and if the Joys they purſue be genuine, to devote themſelves wholly to them. They are but puny ſtarveling Rakes in compariſon of ſome of their Predeceſſors. I remember to have read of a celebrated Debauchee among the Ancients, the Buſineſs of whoſe Day it was, *to get drunk at Night*. This wiſe and ingenious Perſon (for ſo to be ſure he thought himſelf) prepared for the Evening Campaign with great Addreſs and Aſſiduity. He ſlept long, eat delicately, rubbed, bathed, aired and walked, juſt as much as would beſt fit him for the dear Fatigue of *being drunk*. When that grand Point was attained, like a

Man

Lett. 13. Man of Spirit, who had acted his Part with Dignity, and fully reached the Purpose of Life, he ordered his Servants every Evening to lay him on a magnificent Couch, and carry him in procession with decent Funeral-Pomp from his Salon thro' a Suite of Rooms to his Bedchamber, calling out triumphantly all the way, BEBIΩKE ---BEBIΩKE, *He hath lived, he hath lived*; the Form of Funeral Service for the *Dead*.

SERIOUSLY, my Friend, Intemperance, or Vice of any Species is but a sickly inconsistent Thing; and we are obliged to make great Allowances to be able to bear with it. You hate the whole, and you both hate and contemn the half-Knave: a Man who falsifies his Word, who eludes his Promises, shuffles in his Answers, or swerves in his Dealings, draws your Aversion; and most justly. But why hate by halves?——why censure one Vice severely and connive at another? Be consistent in your Judgement and Liking: Love not the private easy Companion in the public mercenary Traitor; nor approve the pretended Patriot, be he ever so flaming, in the private immoral Profligate [a]. I do not say that what is good in a vicious Character is not to be approved; nor deny but that the same Character may in different respects be virtuous

[a] It was an Ordinance in the admirable Constitution of *Sparta*, when any Person notoriously vicious made a wholesome Proposal to the Public, that some Man of known Probity should mount the Rostrum, and repeat the same Proposal, that it might pass into a Decree and be enacted in his Name.

virtuous and vicious; much leſs do I embrace the Stoical Paradox, that all Vices are equally pernicious and criminal: But I lay it down as a ſacred Maxim, That every Man is wretched in proportion to his Vices; and affirm the nobleſt Ornament of a young generous Mind, and the ſureſt Source of Pleaſure, Profit and Reputation, in Life, to be an unreſerved Acceptance of VIRTUE. Take the lovely Gueſt but once into your Boſom, reſolve ſtrictly and ſteadily to follow her Dictates, ſhe will diffuſe a Joy and Serenity thro' your Soul, a Confidence and Courage thro' your Speech and Conduct, ſuch as no corrupt Heart ever felt, or guilty Hand put in execution. This reſpects the important Parts of Life; as to the *pleaſant*, they follow their Betters. The ſweeteſt Ingredient in Mirth is Innocence; it heightens and refines the Humour, and doubles the Reliſh of every Enjoyment. I have ſeen many bad Men brutally merry; but never one of them quite open, eaſy, and unchecked in his Mirth. That abſolute Serenity, that ſupreme Eaſe is the ſole Gift of VIRTUE. To her Choſen alone, ſhe gives to taſte Gayety and Pleaſure *unmixed*; to drink of the pure Stream that flows ſpontaneous from conſcious Worth, and Beneficence to Men: To all others it is daſhed and imbittered in proportion to the Crookedneſs of their Minds, Inhumanity of their Tempers, and Intemperance of their Lives. Lett. 13.

Lett. 13. SHALL I wrong you in ſuppoſing you apprehenſive of ſuch a ſtrict Reſolution, as if it would lead you into thorny Paths, or confine you to a narrow Track, full of Scruples and Peeviſhneſs? Truſt me, it will not. On the contrary, *Wiſdom's Ways are Ways of Pleaſantneſs, and all her Paths are Peace.* The peculiar Felicity of ſuch a Temper of Mind, owing beyond controverſy to our divine original Frame, is the *Simplicity* of its Directory. You need no intricate Syſtems, nor abſtruſe ambiguous Rules to lead you the Road of Happineſs: *One* plain Principle will prove an unerring Guide in this flow'ry Path, for ever ſtrew'd with freſh Contentment and unrepented Pleaſure. Would you be exempt from Uneaſineſs; *Do no one thing you know, or but ſuſpect to be wrong.* Would you enjoy the pureſt Pleaſure; *Do every thing in your power you are convinced is right*[b]. A little Attention to the *inward Monitor* we lamely call Conſcience, will diſcover him to be your beſt Friend, faithful and true; fond and forward to do good, while he muſt be dragged reluctant even to doubtful Evil: for to approve of it open and undiſguiſed, neither the Songs of the Sirens could ever allure, nor the Tortures of Tyrants ever compel him. No ſooner does the Species of any Conduct, or Idea of

[b] —πάντων δὲ μάλιϛ' αἰχύνεο σαυτὸν.

Χρυσ. ΕΠΗ.

of any one Action ſtrike upon the Underſtand- Lett. 13.
ing, than it is immediately remitted to this incorrupt Judge, who tranſmits it to the *Will* brightened with his Approbation or blackened with his Diſlike; and if the inward Oeconomy be ſound, it is put in execution as good, or rejected as baſe, according to the Mark of his Sovereign Controul. Deceived he may be in particular Inſtances, when Falſehood is preſented to him in the Garb of Truth; but bribed or biaſſed he never can, from the general Rectitude of his Intention, ſingly to promote the Welfare of Men, by aſſuring them, nay by making them *feel* that their Happineſs depends upon their acquitting themſelves fully and fairly of the Duties of Humanity. How often have you heard it ſaid of a private Gentleman, *He wou'd not do an ill thing for the World?* Glorious Character! and I hope more frequent than is commonly believed *——a Character to be courted, or to ſay it better *deſerved* by every Man who wiſhes to live happily; and to taſte genuine Pleaſure.

Cou'd my Friend now take one other Step with me? I know he *can* and fain wou'd I aſſure

* Laſciando i Precetti di tanti ſavi Filoſofi, diremo in poche Parole, baſtar ch' uno ſia, come ſi dice, *Huomo da bene*; che in queſto ſi comprende la Prudenza, Bontà, Fortezza e Temperanza d'animo, e tutte le altre condizioni che ad honorato Nome convengono: ed Io ſtimo quel ſolo eſſer vero Filoſofo morale, *che vuol eſſer buono*; ed à ciò gli biſognano pochi altri Precetti che tal *Volontà*. Cortegiano del C. B. Caſtiglione.

Lett. 13. aſſure myſelf *He will.* If the Happineſs of our Lives depend upon our Obedience to this *Home-Cenſor* lodged in every Man's Breaſt, it muſt needs increaſe in proportion to our Attention to his Dictates, and diminiſh according to our Negligence. What a Thought is there? what a Fund of uncloying Pleaſure pointed out to a noble Youth in the Bloom of Life, as yet untainted with Vice and fond of real Fame? To live without Remorſe, in bliſsful Ignorance of *inward Pangs*, we muſt do no one thing we but ſuſpect to be wrong; to be truly happy, we muſt do whatever we believe to be right: But wou'd you exalt and refine this Happineſs, you muſt be *at pains* to examine what is right, and *at pains* to put it in Execution [d]. Startle not at the word; for in exact proportion to your Pains will be your Pleaſure. In the ordinary Occurrences of Life, ſuch a Conduct will procure you Peace and Plenty at home, and Reſpect and Confidence abroad; but in public Stations it leads to the higheſt pitch of human Felicity, and puts the Man who honeſtly aims at it in the direct Road to Heroiſm and Immortality.

Look around you, my Friend, and obſerve, whether the happieſt (I do not ſay the richeſt) be not at the ſame time the beſt and wiſeſt of your Acquaintance? while you can ſcarce meet

a

[d] Τοῦτο ἐστὶ τὸ ἄϊλιον τοῖς ἀνθρώποις πάντων τῶν κακῶν, τὸ τὰς προλήψεις τὰς κοινὰς μὴ δύνασθαι ἐφαρμόζειν τοῖς ἐπὶ μέρους. Ἀρριαν. ἐις ΕΠΙΚΤ. Βιβ. γ. §. κθ.

a Wretch who has not been made ſo by Vice or Folly; it is finely ſaid by our old Engliſh Satiriſt, Lett. 13.

> **Much wo worth the Man that miſruleth his Inwitte**[e],

A *Miſrule*, that affects the Offender himſelf in the firſt Place, and but conſequentially thoſe who are connected with him. Such a Perſon, we ſay, is loſt to all *Senſe* of Honour or Shame. Think a little what may be the Meaning of that Expreſſion. Is it not, that by a Courſe of Immorality he has vitiated his natural Perceptions of Right and Wrong, and dulled his Taſte of Beauty and Virtue? This we commonly call, in a ſtrong Metaphor, *a ſeared* Conſcience, becauſe it is callous and unfeeling; and then, the inward Monitor loſes a great Part of his Power; his Voice becomes faint, and his Dictates feeble; tho' it rarely happens that he is ſo intirely perverted but that he rouſes at Intervals, and ſpeaks in a Tone that makes his Tyrant tremble. But he is much oftner *cheated*, than *born down*; as when our moral Rectitude is miſguided, a falſe Species of *Good* paſſed upon us inſtead of the true, and the deluded Fancy taught to ſubſtitute ſome perverſe partial End in which to place its Happineſs, inſtead of the free Exerciſe of its native Faculties *in doing good*. This is done by the Exceſs ſometimes of one Paſſion, and ſometimes

[e] Vision of *Pierce Plowman*.

Lett. 13. times of another: Love, Ambition, Envy and Avarice take their turns in the ſucceeding Stages of Life, and preſent us with their Favourites in impoſing Lights; which——no ſooner vaniſh, than the Objects appear in their genuine Colours, and this upright Cenſor revokes his Approbation.

But the grand Sorcereſs, *ſly Superſtition*, approaches with an Air of Sanctity, and hoodwinks unhappy Men, not for any one Period as the other Paſſions, but alas! for Life. *Enſnared and hampered by the Soul*, as our comic Poet ſays, they look at things only thro' the magic Glaſs which the Enchantreſs holds up to them, and ſtart amazed when preſented to them undiſguiſed. Thro' it they ſee *Nature reverſed*, the World turned upſide down, and curſe the Creation to oblige its Author.

You, my Friend, are in little hazard of this gloomy Goblin: You know that Virtue, when genuine and ſincere, gives a Dignity to human Nature; and can believe the nobleſt Genius of Antiquity when he ſcruples not to affirm That the Breaſt of a Man, adorned with Juſtice, Humanity, and Regard to the Laws, is the moſt auguſt Temple that can be reared to God. It is from *Syrens* of ſofter Aſpect and ſweeter Voice, you have more to fear, tho' you have lately had a ſufficient Diſcovery of their hidden Deformities. You have had a View of their nether Parts, and ſeen that the fair Face and alluring Song only

ſerve

ſerve to conceal the devouring Monſter. Wou'd you effectually avoid them?—Betake yourſelf to Knowledge, Virtue, and the Duties of a MAN: Lett. 13.

'For when the all-wiſe Creator had formed 'the two Contraries, *Pleaſure* and *Pain*, he 'found it impoſſible to reconcile the implacable 'Enmity ſubſiſting between their oppoſite Na-'tures:——but as there was likewiſe a Neceſ-'ſity that they ſhould at times occupy one and 'the ſame Subject, he blended their Extremities, 'and joined them ſo inſeparably, that the one is 'never found in any great degree without the 'other. One ſole Species of Joy eſcaped the 'fatal Tye, to wit the *Pleaſures of the Under-'ſtanding* or contemplative Delight. She alone 'ſtretched herſelf beyond the Extremity of 'Pain, and leaving all her Siſter Pleaſures to 'wander with their grievous Aſſociate on the 'Sides of Mount *Olympus*, (where the clear 'Sky is oft o'ercaſt) ſhe mounted to the Top, 'where ſhe baſks ſerene in ambient Light, 'ever-ſtreaming in perpetual Day.'

I am, &c.

LETTER FOURTEENTH.

I SINCERELY congratulate your Return to Study and Retirement in ſo eaſy Circumſtances and delicious a Situation: tho' I cou'd not chuſe but ſmile, at the Change of your Sentiments along with your Practice. You not only read the old Stories of the Heathen Gods with pleaſure, but are become a Judge of their Propriety; and I am taken to taſk for departing from the Standard of ancient Orthodoxy, the Writings of Homer, in making PAN to ſpring immediately from *Chaos*, while, according to the inſpired Poet, he was the Son of *Mercury* and Grand-ſon of *Jove*.

THE Charge, I muſt acknowledge, is juſt: But with all due Submiſſion to the Poet's Pretenſions to Inſpiration I can not admit his Writings to be the ſole Standard, or even the pureſt Source of primitive Mythology. The ancient Bards who firſt went down to Egypt from Greece, have, in my opinion, a preferable Claim; and to the Fragments of their Compoſitions, and eſpecially to the *Orphic Hymns*, I wou'd at any time appeal from Homer in a Point of *myſtical* Theology.

From HOMER! ſay you, the Prince of the Poets——the Father of Science——the Interpreter of the Gods—and Inſtructor of Men!—

Be

Be not ſurprized; I confeſs my Opinion is un-Lett. 14.
common, and muſt appear highly heretical to a young Convert, zealous for the authentic Canon, the Baſis of his mythical Creed. But Tradition and Truth, you'll allow, are not always of a Side; elſe you and I, like our docile Anceſtors, had been paying Peter's Pence, procuring Maſſes to eſcape Purgatory or making Pilgrimages to St. Thomas a Becket: Nor would I have ventured on ſo tickliſh an Aſſertion, had I not believed it capable of the cleareſt Evidence. And firſt, the Practice of the ancient Devotion in the heathen Church was not always favourable to our admired Poet. An accurate Writer, well verſed in the old Divinity; but moderate, like a low-church Man, gives a formal deciſive Teſtimony upon this Point. It is Pauſanias I mean, in whom we ſee a lively Inſtance of a Man of very good Senſe and great Learning being a true Believer in the Religion of his Country. 'The 'Thracian Orpheus, ſays he, was repreſented 'on Mount Helicon with ΤΕΛΕΤΗ, (*Initia-* '*tion* or *Religion*) by his Side, and the wild 'Beaſts of the Woods, ſome in marble, ſome 'in Bronze, ſtanding around him. His *Hymns** 'are

* The Hymns which we now have under the Name of Orpheus are the very ſame which were revered by the ancient Greeks and uſed in their ſolemn Worſhip. Here is a convincing Proof of that important Point. In the firſt Speech of Demoſthenes againſt Ariſtogiton in a Cauſe where Precedent was not favourable, 'Let us, ſays the Orator, overlooking all Cuſtom or Wont, 'judge righteous Judgment: let us reverence EUNOMIA that 'loves Equity and preſerves States; and ſevere inexorable ΔΙΚΗ '(RIGHT)

Lett. 14. ‘ are known by thoſe who have ſtudied the ‘ Poets to be both ſhort, and few in Number. ‘ The *Lycomides*, an Athenian Family dedi- ‘ cated to ſacred Muſic, have them all by heart, ‘ and ſing them at their ſolemn Myſteries. ‘ They are but of the ſecond Claſs for Elegance, ‘ being far out-done by Homer's in that reſpect. ‘ But our RELIGION has adopted the *Hymns of* ‘ *Orpheus*, and has not done the ſame Honour ‘ to the Hymns of Homer *.’ For what rea- ſon, pray, but that the former contained a ſounder Doctrine and more orthodox Divinity than could be compenſated by Flights of Fancy or Smoothneſs of Verſe? 'Tis not therefore without ground that I beg your Poet's pardon, and prefer the Teſtimony of a more ancient Bard,

‘ (RIGHT) whom Orpheus, our Inſtructor in the moſt holy ‘ Rites, places by the Throne of Jove, inſpecting the Affairs of ‘ Men (a). Let each of us imagine her piercing Eye is now upon ‘ us, and think and vote ſo as not to diſhonour *Her* from whom ‘ every Judge has his Name.’

Compare this with Orpheus' Hymn to ΔΙΚΗ or RIGHT.

Fair Juſtice' far-reflecting Eye I ſing;
Who plac'd beſide the Throne of Heaven's King,
Inſpects the Life of all the Tribes of Men (b).

And you cannot doubt but that the Hymn referred to by Demoſthenes, is the ſame you have in your Hand.

(a) —τὴν ἀπαράιτελου καὶ σεμνὴν ΔΙΚΗΝ, ἣν ὁ τὰς ἁγιωτάτας ἡμῖν τελετὰς καλαδείξας ΟΡΦΕΥΣ παρὰ τὸν τῦ Διὸς θρόνου φησὶ καθημένην, πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν. ΔΗΜΟΣΘ. κατ. Αριστογ. α.

(b) Ὄμμα ΔΙΚΗΣ μέλπω, παλιδερκέος ἀγλαόμορφα
Ἣ καὶ Ζηνὸς ἀνακλῖτο ἐπὶ θρόνου ἱερὸν ἵζει
Οὐρανόθεν καθορῶσα βίου θνητῶν πυλυφύλων.
ΟΡΦΕΩΣ ὕΜΝ. εἰς ΔΙΚΗΝ.

* BOEOTIC.

Bard, PRONAPIDES, who paſſed for his Maſter, and who in his Poem inſcribed the FIRST WORLD, or *primary State of the Univerſe*, plainly ſays, That PAN, with his three Siſters the *Fates* were born at *one* Birth, not of *Mercury*, but of DEMOGORGON, the thinking active Genius that ſet the mighty Maſs on work, and produced every thing out of primigenial *Chaos*. Lett. 14.

THE other venerable Author of their religious Syſtem, the old Man of *Aſcra*, who ſo piouſly ſung the Births and Kindred of the Gods, is accuſed by a knowing Divine in their way, of having corrupted the ancient Theology; and of having in particular perverted the Doctrine of *Saturn* the primeval God, by adding fabulous Circumſtances of his own to the authentic Doctrine of his Anceſtors. And in effect, the more we conſider the Fragments of the very early Poets, the more we ſhall be convinced of the Corruption of the original inſtructive Mythology into a groſs Legend of imaginary Perſons, without *Morals* or *Meaning*. The ancient Hymns, ſung in the Temples, were the moſt genuine Pieces of Theology. I ſay the *ancient*; for the modern were ſoon modelled according to the depraved Belief of the Country; as the unlucky Poet who drew a Sarcaſm upon himſelf, by addreſſing *Diana* with the Epithets of λυσσάδα! φοιβάδα! μαινάδα[a]! which by the by, if taken *cum grano ſalis* (as a *Scots* Divine ſaid

[a] Mad! Lunatic! Raging-Mad!

Lett. 14. ſaid in explaining a Myſtery) is no ill Deſcription of her Qualities or Effects [b]. The Ridicule that lies againſt it flows only from that common but deluſive Rule *of judging of divine things by a human Standard:* whereas it is principally here that Mr. *Bays*'s Maxim takes place, *When you tye up Spirits and People in the Clouds to ſpeak plain, you ſpoil all.* Some ſuch thing as this, I take your Author to have meant, when we are told, 'That the monſtrous Stories con-'cerning the Birth and Actions of the Gods, 'were certainly underſtood by the *firſt Grecian* '*Sages*, who brought them from Egypt; but 'that afterwards, falling into the Hands of 'Men of warm Fancies, who thought they 'might invent as well as their Maſters, there 'were many traditional Stories tacked to the 'former, ſometimes untowardly enough, and 'ſometimes ſo as to make a tolerable Piece of 'the *literal* Relation, but confounding when 'applied to the *Allegory* [c].' And in another place, diſtinguiſhing Mythology into *natural* and *artificial*, he points at the ſame Source of Corruption; 'That while a Poet is intent upon 'his Compoſure, the *firſt* is apt to run away 'with the Story, and confound its own Off-'ſpring,

[b] In the Battle of the Gods, ILIAD XXI, *Diana* is reproach'd by *Juno* with being no Match for a Goddeſs, *Since* JOVE *had only appointed her to be the Scourge of* WOMEN, *with Power to kill them at her pleaſure.*

——— ἐπεί σε λέοντα γυναιξὶν,
Ζεὺς θῆκε, καὶ ἔδωκε κατακτάμεν ἥν κ' ἐθέλῃσθα. Ἰλιαδ. Φ.

[c] ENQUIRY pag. 50. 2d. Edit.

'ſpring, the *ſyſtematic* Mythology: whence Lett. 14.
'ſpring *claſhing Circumſtances, Inconſiſtency in*
'*Facts*, and impenetrable Obſcurity in the
'Meaning of the Allegory [d].'

I confeſs I cannot help thinking, that inſtead of being improved, Mythology was ſpoilt when intermixed with *Hiſtory* and *human Perſons*: A Mixture that threw it off its Hinge; and from explaining Nature and inſtructing Men, made it a Rhapſody of inexplicable Wonders. With graceful Propriety it may be *applied* to human Tranſactions, when the Subject of the Narration will bear the *Ambages et Deorum Miniſteria* *; but it can never admit particular *Perſons*, as Parts of its original Compoſition. Whenever *they* are introduced, the Story becomes a meer *unmeaning* Fable, and no Mythology. Nay the fewer of its own genuine Phantoms that are employ'd, the better; and the ſimpler the Tale, the more elegant the Application. The learned Antiquary lately mentioned, *Pauſanias*, in his Deſcription of the Territory of ELIS lets us know there was an Altar erected there to an extraordinary Deity, ΚΑΙΡΟΣ; (We wou'd call him *Opportunity*) and that there was an ancient Hymn ſung at his Sacrifices, which celebrated the God *as the very youngeſt of all Saturn's Children:* A plain Panegyric! and yet pregnant with

[d] Ibid. page 213.
* Poetical Machinery, and Interpoſition of the GODS.

Lett. 14. with inſtructive Allegory. It contains all the Doctrine, which the later Greeks and Romans operoſely painted in their *Occaſio*, ſtanding on a Globe, with Wings at her Feet, bald behind, and her Fore-top playing in the Wind; and all the Moderns have moralized concerning the Shortneſs of Life, the Improvement of Time and happy Conjunctures.

In the ſame manner, VENUS is beautifully ſaid both by the grave [c] and gay [f] among the Ancients to have in her Retinue, the ardent amorous Boy, the Siſter Graces in looſe Attire, *Aglaïa*, *Thalia* and *Euphroſyne* [g]; to be attended by Youth, a wayward Thing without her; and her whole Train to be conducted by *Mercury* the God of Eloquence, and *Pitho* the Goddeſs of Perſuaſion; and ſo far is extremely intelligible: But when ſhe is made to be in love with *Adonis*, (if a human Creature be meant, as I believe is not) or married to *Anchiſes*, and made the Mother of a Mortal, ſhe is quite out

[c] Ευχόμενος τῇ ΑΦΡΟΔΙΤΗ τὰς Μούσας παρεῖναι καὶ συνεργεῖν· — καὶ γὰρ οἱ παλαιοὶ τῇ Αφροδίτῃ τὸν ΕΡΜΗΝ συνκαθίδρυσαν, ὡς τῆς περὶ τὸν γάμον ἡδονῆς μάλιστα λόγου δεομένης· τήν τε ΠΕΙΘΩ καὶ τὰς ΧΑΡΙΤΑΣ, ἵνα πείθουσες διαπράττωνται ἀλλήλων ἃ βούλονται, μὴ μαχόμενοι μηδὲ φιλονεικοῦσες. ΠΛΟΥΤΑΡΧ. Γαμ. Παραγ.

[f] Fervidus tecum Puer, et ſolutis
Gratiæ zonis, properentque Nymphæ;
Et parum comis ſine te, Juventus,
Mercuriuſque.
Horat. Carm. Lib. I. Ode 30.

[g] To be *bright*, *blooming* and *gay*.

out of my Sight——: if it be not a pretty way of saying the Hero was a Bastard; and that *Anchises*, while looking after his Cattle on Mount *Ida* had met with a straying Nymph, by whom he had the pious Founder of the Roman State. Lett. 14.

'The most ancient Theology, says *Plutarch*, 'both of the Greeks and Barbarians, was 'natural Philosophy involved in Fables, that 'figuratively and mystically unveiled the 'Truth to the Learned,—as appears from the 'Poems of *Orpheus*, the Egyptian Rites, and 'Phrygian Traditions [g].' A Maxim that if kept in mind will at once enable you to distinguish the pure primitive Doctrine from later Inventions, and shew you the reason why I am so fond of the Fragments of the Sages, as to prefer them to the most laboured Productions of their Successors: If you will keep my Secret, I will own to you that I cou'd have listened to old *Pampho* singing of mighty Jove, (or the vital vegetative Power that fructifies the Earth) '*as wrapt in Dung, of Horses and of Mules*,' with as much pleasure as to *Homer*, who is said by your Author or somebody he quotes, to have refined upon this gross Idea, and more elegantly and unmeaningly to have made his Jupiter '*brandish the Thunders and compel the 'Clouds*.'

Of

[g] Περὶ τῶν ἐν Πλαταιαῖς ΔΑΙΔΑΛΩΝ.
Παρὰ Ευσεβ.

Lett. 14. Of the twelve great Gods, the greateſt, according to the *Egyptians*, was PAN or the *Univerſe*, to whom the higheſt Honours were paid. Next to him ſtood *Latona* or Night: Vulcan was next in Dignity; and then Iſis and Oſiris, with Orus, or *Light*, their Son. That is, in weſtern Language, That the Univerſe, comprehending Nature and all her Powers, lay o'erwhelmed in Darkneſs, until the igneous vivifying Spirit broke looſe, and diſpelled the Shade that for eternal Ages had been brooding over it: That then the Sun and the Moon ſhone forth, Parents of Light, preſiding over the Generation of Animals, the Vegetation of Plants, and the Government of the Whole. Inſtead of this, PAN with the later Poets is the Son of Mercury and Penelope,—*Vulcan* of Jupiter and Juno; and *Latona* a fine-haired Lady who brought forth Apollo and Diana in *Delos* or the *Ortygian Iſle!* 'Twas not without reaſon that *Alexander* the Rhetorician accuſed *Heſiod* of having play'd the Plagiary and 'both 'plundered and ſpoilt *Orpheus*'s Theogony[h].'

BUT happy, my Friend! is the Doctrine that depends upon *Allegory*; and thrice happy if to that Allegory it join a ductile ſort of Myſtery that ſhields it from Abſurdities, and affords proper Solutions to its docile Profeſſors! They need not be alarmed at ſeeming Contradictions: The

[h] τὴν Ὀρφέως ὑποκλέψας — καὶ παραφθείρας παρὰ Τζέτζην. Θεογονιάν.

The Regions of Fable are wide and fertile: They reſemble *Rabelais*'s Iron-work Iſland, where Swords grew from the Trees, and Scabbards ſprung like Muſhrooms from the Earth; but ſo exactly under them, that every ripe Sword fell preciſely into its own Scabbard without miſſing it an hair-breadth. PAN, if he cannot in one Senſe, he may ſtill in another be the Son of *Mercury*, if as Cicero ſays, the firſt God who bore that Name was not the Inventor of Speech or Patron of Merchants; but the Off-ſpring of *Uranus* and *Phanes*, or which is the ſelf-ſame thing of *Celus* and *Dië*. The Repre-ſentations of old Hermes [i], liker the God of Lampſacus than the chaſte Power of Eloquence, belong to this ancient Deſcent; according to which the Steps of Creation will be in this Succeſſion. From hoary *Chaos* ſprang *Ether* and *Light*, and from them aroſe *Order* and the *Power* of Generation. This *Power was put in action by the ſight of Proſerpine*, and pro-duced PAN or the Univerſe. Nor does *Mercury*'s common Pedigree differ widely from this Genealogy, while he is called the Son of *Jupiter* and *Maia* [k]; — which is as much as to ſay, 'That the Order and Contrivance appearing in 'every part of this vaſt Frame, and the Power 'of continuing it by Succeſſive Generation is 'the

Lett. 14

[i] ὀρθὰ ἔχων τὰ αἰδοῖα. HERODOT. Euterp.

[k] From μάω cupio, perquiro: It came afterwards to ſignify a *Midwife*.

Lett. 14. ‘ the Child of *Ether* the Principle of Life and ‘ of *Maia*, Search or Desire.’

Thus you see what kind of Persons made up the System of the pure primitive Mythology, and that as soon as *History* and *Historical Persons* began to mix with it, so soon it began to be corrupted. Indeed, when any Adventure happening to a human Person, or any singular Quality of that Person is *mythologically* narrated, it is then properly *applied*, and not *corrupted*: when, for example, the Fortunes of Ulysses are always governed by Minerva; or his Father-in-Law's Genius for Stratagem, Thieving and Equivocation is ascribed to Mercury, who had adorned his Favourite *Autolycus* with his own Talents; in all such cases the Art is happily enough employ'd, tho' still on inferior Subjects. How soon it came to be debased is hard to ascertain. I believe as soon as it was misunderstood; and that must have been very early. The grand and general Source of Confusion in ancient Theology is the same that perverts a much purer at this Day, the *Stupidity* and *Superstition* of the blind and credulous Vulgar, always apt to take Representations for Things, as we see daily happen in Popish Countries. It had arrived at such a pitch before the Age even of *Heraclitus*, that speaking of their ordinary Worship, he exclaims against the gross Abuses introduced in it. ‘ The common People, says ‘ he, pray to these same Statues just as if one

‘ was

'was to talk to the Walls of a Houſe, Lett. 14.
'knowing nothing about the *Gods* or *Heroes*,
'who or what they are, to whom they are
'praying [1].' And in whatever City or State the common People had the ſupreme Power, as in many of the *Grecian* popular Governments, it was ſuſpicious not to be of their Opinion, and unſafe to endeavour to rectify it.

The ſecond Source of Corruption was more particular, and flow'd from the Origin of their Religion, and the Method in which it was planted among them. The ignorant Tribes of the rude *Greeks* received the firſt Notices of Gods, and crude Ideas of their Worſhip, from politer People indeed, but whoſe Language they did not perfectly underſtand, and conſequently could not conceive with great Exactneſs what their civilized Maſters thought concerning their ſeveral Deities and different Modes of Devotion. Thus the *Aſſyrians* and *Phenicians* were taught by the *Egyptians*, the *Greeks* by the *Egyptians* and *Phenicians* in the firſt inſtance, and at ſecond hand by *Thracians* and *Pelaſgi*, and taught the *Romans* in their turn. No wonder then there ſhould be Miſtakes in Matters ſo myſterious, and made more ſo by the abſtruſe *ſymbolical* manner of treating them.

[1] Καὶ τοῖς Ἀγάλμασι τελέοισι ἔυχονται, ὁποῖόν ἔι τις τοῖσι δομοίσι λεσχηνεύοιτο, ἕ τι ἰνώσκων θεὸς ἠδ' ἥρωας ὅτινες ἐισί.

ΗΡΑΚΛΕΙΤ. παρ' Ὀριγεν. καὶ Κελσ.

Lett. 14. Even in the after-intercourſe of theſe Nations, when Commerce or Conqueſt had made them mutually acquainted, and their reſpective Religions were eſtabliſhed in their ſeveral Countries, upon finding any Enſign or Attribute belonging to their domeſtic Deity aſcribed to a foreign God, they immediately concluded it to be one and the ſame *Numen:* Or if they found a Rite of Worſhip, or ſolemn Sacrifice peculiar to their God at home, offered to another abroad, they never ſcrupled to identify the Divinity; as the ingenious *Plutarch* pleaſantly imagined the *Jews* to have worſhipped *Bacchus*, from their uſing the Figure of a *Vine*, and the Name of *Levi*, (Λευΐ) which he miſtook for one of the *Bacchanal* Cries *.

THE firſt Poets were at the ſame time Philoſophers: The latter was their proper Character, to which they made the other ſubſervient, and uſed it as a Tool to convey their Inſtructions to Men. The ſecond Race were mere Poets, who meant rather to amuſe than inſtruct, and therefore ſelected the moſt ſtriking Tales for the Entertainment of their Audience, and dwelt upon the moſt wondrous Circumſtances of theſe Tales, with little regard to the Truth of the original Doctrine, or Juſtneſs of the Application. Corruption enſued in endleſs Deviations from the Intention of the firſt Sages, and by degrees, a total Oblivion of the Meaning of the Allegory. This the grand Critic ſeems to have had in view,

* TABLE-TALK, Book IV.

view, while he complains of the *Grecian* Poets, as having only meant to gain Belief to themſelves, and impreſs on their Audience an Opinion of the Truth of their Doctrines;— careleſs what became of Poſterity, and therefore at no pains to give Reaſons for their Aſſertions. Upon the Queſtion, 'If all Things be produced 'by the ſame CAUSE, why ſome are mortal 'and periſhing; and others, like the Heaven 'and heavenly Bodies, everlaſting and permanent? Theſe *Ancients*, ſays he, having made 'the *Principles of Being* GODS, and all Things 'to have been produced by them, *Whatever*, 'ſaid they, *drank* Nectar *or taſted* Ambroſia '*became immortal, and whatever taſted not this* '*life-giving etherial Food became ſubject to* 'Death. Now it is plain, that tho' they may 'have uſed Terms well known to themſelves 'in delivering the Doctrine of theſe *Cauſes*, yet 'they are unintelligible to us: For if it was only 'to ſooth the Minds of their Hearers that they 'brought their *Nectar* and *Ambroſia* in play, 'then they are no real Cauſes of Immortality 'and continued Exiſtence: But if they give 'them as real Cauſes as we underſtand them, 'How can any thing be immortal or eternal 'that ſtands in need of Food to ſupport it? [m] Lett. 14.

You have heard too much of the Riſe of Things, and Creation of the World, not to

[m] Μετὰ τὰ Φυσικ. Βιϐ. β. § δ.

See the Riſe of the Fable in the Derivation of the Terms above. Page 87. (b)

Lett. 14. conceive what he means by the antient Poets having *made* GODS *of the Principles of Being:* But that theſe were their *only* Gods, is what I will now prove to you from a more exalted Strain of the ſame Philoſophy. After a ſublime Deſcription of *God* as the living, everlaſting, beſt of Beings, and of the Motion of the Heavens, and Diſpoſition of the Orbits of the Planets, he infers the Heaven to be ONE, ſince its eternal Mover is but *one:* 'But, continues he, there 'has been handed down to Poſterity from the 'firſt Sages and Philoſophers, a Doctrine left in 'the Form of a Fable, "That theſe Heavenly "Bodies themſelves are Gods,—and that the "Deity contains the whole Nature of things." 'As for the remaining Parts of our Theology, 'tis thought they were added for better per-'ſuading the Multitude, and for their Uſeful-'neſs in promoting Obedience to the Laws, and 'the good of the People. 'Twas for this the 'Gods have been ſaid to be of human Shape, 'or to reſemble ſome certain Animals, with 'other Legends conſequential thereupon, and 'conducive to the Purpoſes above mentioned: 'From which ADDITIONS, if any one will 'ſeparate the original Principle, and take only 'this, *That the Ancients thought the primary 'Subſtances of Things to be Gods,* he will both 'be induced to believe that they ſpoke divinely 'upon the Subject; and according to the com-'mon Fate (as every Science and Art is at firſt

'in-

'invented and perfected as far as poſſible, but afterwards corrupted and loſt) that theſe O-'pinions of the Ancients have in the ſame 'manner, like ſo many *broken Reliques*, reached 'our Times: And this is all we can ſay concer-'ning our religious national Doctrines, or thoſe 'of their firſt Inventers who publiſhed them 'to Men [n].' Lett. 14.

MUCH more could he have ſaid, had he thought it proper to expatiate upon the Abuſes introduced among the ſeveral Nations of *Greece*: But there is a peculiar Beauty in the Caution and Tenderneſs with which he touches the public Religion of his Country. He ſays enough to let Men of Senſe ſee that he well underſtood the Purity of its philoſophical Origin, which he proceeds ſo far as to call *divine*, and yet at one diſcriminating Blow (ſoftned by a ſort of Apology) he cuts off the whole Train of inſignificant Deities and ridiculous Rites, which the Superſtition of After-ages had entailed upon the primitive Theology.

HIS Maſter, the Honour of Antiquity, proceeds with yet greater Circumſpection: And becauſe the Regulation he has made of Religion in his Commonwealth, and the Opinion he delivers as the Reaſon of it, are two ſtrong Inſtances how much the primitive Mythology was then corrupted, I will conclude this long Epiſtle with a diſtinct Account of both.

[n] Μετὰ τὰ Φυσικ. Βιβ. λ.

Lett. 14. WITH reſpect to the firſt, he enacts it as a Law, 'That the current Traditions about the Gods 'ſhou'd neither be talked of in private, nor 'ever mentioned in public: But ſhou'd any 'one's Conſcience be ſo tender as to think he 'could not abſtain from rehearſing them without 'Impiety, in that caſe it ſhou'd be done; but 'only on certain ſolemn Days, and after offer-'ing a great and expenſive Sacrifice.' The Reaſon he aſſigns for this Statute is, 'That the 'explaining and reconciling theſe Traditions is 'a Work of immenſe Labour and Difficulty, 'and unhappy is the Man who engages in it.' From the Law it appears, that the Doctrines originally taught concerning the Riſe of the Univerſe and Powers of its Parts were no longer *generally underſtood*; elſe they had never made ſuch impious Impreſſions on Peoples Minds as to oblige a humane Lawgiver to contrive a Method by which (without abſolutely condemning or abrogating the national received Faith) they wou'd ſeldom or never come to their Ears: That therefore the Vulgar believed the caſtrating of *Celus*, the dethroning of *Saturn*, the Rebellion againſt *Jove*, his Wars, Adulteries and Diſaſters *litterally*; took the Gods to be real human-like Perſons, tho' of immortal Nature, and were accordingly affected by their Example. From the Reaſon of the Law it is evident, that the Traditions concerning the Gods were now become inconſiſtent, thro' the numberleſs Things

added

added to the ſimple Doctrine juſt mentioned by *Ariſtotle* of the *primary Subſtances of Things being only Gods*; inſomuch that after infinite Labour it was no longer poſſible to explain and adjuſt them: Neither was it ſafe for any Man to attempt it, if he did not fall in with the prevailing Opinions. Mythology muſt have been very corrupt, when it extorted from ſo cautious a Writer, '*That it ſcarcely deſerved a ſerious* '*Conſideration* °.' But hardly durſt he have ventured ſo far, had he been either an *Athenian* born, or had his great Pupil, and *Antipater* his Succeſſor (with whom the Philoſopher was extremely gracious) leſs overaw'd that giddy State. Lett. 14.

As for the *Roman* Mythology, their Poets carried it ſtill a Step farther from the Original, and made it for the moſt part merely *legendary*; that is, compiled from the traditional Tales of the *Greeks*, without once conſidering their Relation to the Subject. Not but that they had a real Mythology of their own, rude indeed, and ſimple like the Age in which it roſe, conſiſting moſtly of rural Deities, Faunus and Silvanus, Pales and Pomona, Janus and Tellus, and ſuch like: Their other Gods they had from *Aſia* and *Greece*, and their Rites principally from *Hetruria*: But their politer Poets write entirely in conformity with the modern *Grecian* Learning.

° Ἀλλὰ περὶ μὲν τῶν μυθικῶς σοφιζομένων οὐκ ἄξιον μετὰ σπουδῆς σκοπεῖν. Μετὰ τὰ. Φ. βιβ. β.

Lett. 14. JUNO in the Iliad of *Homer* is indeed a conſtant Friend to the *Greeks*, and a ſworn Enemy to the *Trojans*; but that cannot excuſe her belying her own Character, ſo far as to be reconciled to a Miſtreſs of her Spouſe *Juturna*, to ſave her Brother *Turnus*'s Life. The good Father *Boſſu* does his beſt to account for this Incongruity. With great Gravity, and Reſpect for the Poet, he tells us that the Aſſembly of Gods with which *Virgil* opens his tenth Book, repreſents *the divine Nature divided into four Perſons*,— as it were into ſo many Attributes, *Jupiter*, *Juno*, *Venus* and *Fate*, which he ſays may be lawfully added to the other three. That *Jupiter* is the Power of God, *Fate* his Will, *Venus* his Mercy or Love to virtuous Men, and *Juno* his Juſtice: That the Poet thus condeſcends to accommodate himſelf to our rude manner of conceiving celeſtial Matters, which makes us imagine, thro' the Weakneſs of our Underſtandings, theſe Qualities to be incompatible in the divine Nature. But it is pity the reverend Father ſhould be obliged immediately to metamorphoſe the Juſtice of God, and tranſform it into *Air*, as he does *Juno* in the very next Page. There '*Eolus* ſignifies the Exhala-' tions and Vapours, and theſe Vapours riſe into ' the *Air* repreſented by *Juno*.' Such Explications put me in mind of the *Argument*, as it is commonly called, prefixed to the ſeveral *Cantos* of the *Italian* epic Poets. *Dante* their

Leader

Leader muſt be allowed to have been originally an emblematical Writer, and his Work, tho' ſtrangely inſcribed a COMEDY, to be a true moral Fable: But his Succeſſors *Arioſto*, *Marino*, and even *Taſſo* himſelf, after indulging a luxuriant Fancy in all the Pomp of Deſcription, Wilds of Magic, and Mazes of Love, ſit gravely down and compoſe a Moral to each Book, which they call the ALLEGORY. Thoſe who can believe, and enter into it, receive double Pleaſure; being at once delighted with the flow'ry Deſcriptions, and inſtructed by their ſuppoſed Meanings: For after all, in this Obſervation upon the learned *Boſſû*, I am very conſcious of having unwiſely for myſelf tranſgreſſed a Rule, *Never to ſcan mythological Matters too nicely*. Could I have believed him, and been fully perſuaded of the Truth of the Myſteries he ſaw in the Poet, it muſt have doubled my Admiration, and conſequently my Enjoyment. Lett. 14.

Pol me occidiſtis Amici!

You know the reſt,——and that I truly am,

Yours, &c.

LETTER

Lett. 15.

LETTER FIFTEENTH.

I WILL make you no Compliments upon the Ingenuity of your Objections, but tell you bluntly, they were welcome to me upon many accounts: They let me ſee you were now fully entered into the Subject, and I hope into a Habit of Study and Way of Thinking you will never repent: At the ſame time, they made me review ſome things in different Lights, and with different Connexions from what I had ever done before.

You aſk firſt, whether the Meanings we aſcribe to ancient Fables, be not for the moſt part *Conjectures* of the Moderns, who admire every thing that is ancient, merely becauſe it is ſo, and torture their Brains to find out Meanings and Myſteries which the Authors or their Cotemporaries never thought of? Let me anſwer you by another Queſtion, *Can you now believe it?* Can you read a Fable of *Eſop*, and imagine it means nothing? No more can you now read one of the old Fictions, without looking for the moral or natural Leſſon latent in the wondrous Tale. Take our great Lord *Bacon*'s little Book *De Sapientia Veterum*, read it coolly, and diſbelieve if you can. But to anſwer more directly; I ſay they are not mere modern Inventions, but what a very learned Writer [a] wou'd

[a] Pere SIMON. Hiſt. Crit. du V. T.

wou'd fain perſuade us of Tradition, 'That by Lett. 15.
'its means *a Body of Religion* is preſerved in
'the holy Catholic Church independent of
'written Records,' holds true in the learned World; a Body of mythological Doctrine having been preſerved from the earlieſt Ages until now, and handed down from Generation to Generation, varied indeed like its Betters, according to the Run of the Times, but ſtill retaining enough of its original Purity to free it from the Suſpicion of a Counterfeit.

'The greater Part of thoſe who firſt began 'to enquire into Nature, and ſearch into the 'Riſe and Cauſe of the Univerſe, thought the '*Principle* of all Things lay in that ſingle 'Species we call MATTER. For *that* of 'which every Thing conſiſts, of which every 'Thing is formed at firſt, and into which it is 'reſolved at laſt, the Subſtance or Subject-mat-'ter remaining ſtill the ſame under a thouſand 'Variations, *That*, they ſaid, was the *Principle* 'and *Materia prima* of every Thing that 'exiſts. As for example, We do not ſay 'barely *that a Man is*, when he is either a 'good Man, or a good Muſician; nor do we 'ſay *that he is no more*, tho' he ſhou'd loſe his 'Probity and Skill in Muſic, becauſe the Sub-'ject-matter, the *Man*, ſtill remains, tho' 'ſtript of theſe Qualities. It is the ſame in 'other Things; there muſt be ſome certain 'Nature or Being, either one, or more than

'one,

Lett. 15. ‘ one, which remains ſtill indiſſolvable and uni-
‘ form, while all other Things are made of it.

‘ But with reſpect to this *primary Subſtance*,
‘ whether it be one or more, and of what
‘ Species, they did not agree in their Opinions.
‘ Thales, who introduced that Philoſophy,
‘ ſaid it was *Water*, and affirmed that the Globe
‘ of this Earth conſiſted of *Moiſture condenſed*.
‘ He was probably led to this Tenet, by obſer-
‘ ving the Nouriſhment of every thing to be
‘ humid, by ſeeing Heat itſelf generated from
‘ Humidity, and Animal-Life extinguiſhed where
‘ it fails. But *that* of which any thing is pro-
‘ duced or generated, and without which it can-
‘ not ſubſiſt, is its *Principle* and *Origin*. For
‘ theſe Reaſons therefore, he ſeems to have
‘ eſpouſed this Opinion, and likewiſe becauſe
‘ he ſaw the *Seeds* of all Things to be of a *moiſt*
‘ Nature, whoſe Principle of Being is *Water*.
‘ Some there are, who believe that long before
‘ this preſent Generation, the very ancienteſt
‘ of the Philoſophers, who firſt of all treated
‘ of the *Nature of the Deity*, entertained the
‘ ſame Opinion concerning the *Creation*. For
‘ they made *Ocean* and *Tethys* to be the Parents
‘ of Generation, and the Oath of the Gods,
‘ called *Styx* by the Poets, the moſt ancient and
‘ auguſt of Beings: For the moſt ancient is
‘ the moſt honourable, and the moſt honourable
‘ is that by which we ſwear [b].’ As this Teſti-
mony

[b] Μετὰ τὰ Φυσικ. βιϐ. α.

mony has dropt from the ſevereſt Pen that ever wrote upon the Subject, it plainly evinces that the firſt Philoſophy was thought to be couched in Mythology; or in other Words, *That the early Fables were framed to convey a Doctrine which is not a mere Conjecture of the Moderns.* Lett. 15.

You aſk next, Whether there be not many of the ancient Fictions we do not now underſtand at all? Some I believe there are into whoſe Meaning we have not yet penetrated—; not very many; owing in the firſt place to the *Corruption* of the pure genuine Mythology, which ſtript it of all Meaning, and of which you are now ſufficiently appriſed; and next, to the SECRET RITES at *Initiations*, ſo carefully kept from unhallowed Eyes, but which yet daily clear up. There remain but few Parts of Antiquity upon which the Sagacity and Labours of the Learned have not poured new Light: Rites and Doctrines before unintelligible are by degrees explained; and lately, a very learned and lively Writer, in attempting to demonſtrate the divine Legation of *Moſes* from an uncommon Topic, has taught us, *en paſſant*, how the Ancients veiled their ſolemn Leſſons of Immortality and a future State. It is certain that Mythology, as it now ſtands, is not to be underſtood without a wide and accurate Knowledge of the *religious Rites* of the ſeveral Nations from whom the *Greeks* received their Gods; becauſe upon ſome ſignificant Ceremony concerning the Nature,

or

Lett. 15. or traditional Tale concerning the Exploits of the Divinity depends the Key to the Legend, and ſometimes the very *Name* of the God himſelf. As the early *Egyptian* Rites were all eſtabliſhed by Law, were all recorded, were all typical and ſymbolical, the Type or Symbol came by an eaſy Tranſition, not only to ſignify obſcurely, but directly to expreſs the Thing typified: a grand Source of Error and Incertainty in the Foundation of the Allegory! But beſides the original Type, any remarkable part of the divine Service, any myſtical Mixture as in the Rites of *Ceres*, any ſtriking Poſture as in the Feaſts of *Pan*, any uncouth Garb of the *Hierophant* or Prieſt, or any uncouth Quality aſcribed to the *Numen*, was enough to fix an Epithet, and that Epithet to wear gradually into a Name [c].

YOUR Concluſion therefore, tho' very natural and very common, 'That what you do not 'readily underſtand has really no Meaning,' is a little too haſty, as you ſhall ſee in the very Example you propoſe of an unmeaning Fable. 'What cou'd *Homer* intend, ſay you, by mak-'ing *Juno*, for inſtance, promiſe the youngeſt 'of the Graces in Marriage to the God of 'Sleep, if he wou'd ſeal the Eyes of all-mighty Jove

[c] *Jupiter* from Ζεῦ πατέρ. *Ceres* from *a Sheaf* in Syriac. So ΦΟΙΒΟΣ, ΑΠΟΛΛΩΝ, ΗΡΑΙΣΤΟΣ, ΑΦΡΟΔΙΤΗ, ΔΙΩΝΗ, from their reſpective Qualities.

'Jove for a little Space? [d] Was it only to adorn his Story with more Machinery, and 'throw more Life and living Perſons into his 'Dialogue?' Tho' it had been ſo, he would have been little to blame. But one ſingle Reflection will convince you, that ſuch a Marriage was propoſed with the higheſt Propriety: Think how freſh and how fair one riſes from ſoft balmy Sleep,—how ghaſtly and haggard even a fine Face looks after undue Watching, and you muſt inſtantly believe, that the *youngeſt* of the *Graces* [e] is indeed *married* to the ſoothing Power of Sleep. What is it that ſpoils ſo many fine Complexions, that deadens the brighteſt Eye, and blaſts the Bloom of the gayer Females? Is it not keeping bad Hours, and divorcing the youngeſt of the Graces from the God of Sleep: 'Tis this unnatural part of high Living that chiefly pales the roſy Lip, diſarms the ſparkling Look, and robs a Beauty of her native Grace; a Conſideration, you will allow, ſo weighty, that if it do not prevail, we may deſpair of ever ſeeing a happy Reformation. The other Siſters are diſpoſed of with equal Significancy; the eldeſt a Miſtreſs to Vulcan, there being little *Grace* without a genial Warmth, and the higheſt when it is lighted up to a Glow; while the remaining Siſter is a conſtant Attendant upon the Queen of Love. Were Mythology in all its Branches equally

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[d] ΙΛΙΑΔ. Ξ.

[e] Πασιθεὰ, *Paſithea*, All-divine.

Lett. 15 equally intelligible with the Functions of the Graces, there would be little reaſon to complain of its Corruption. But tho' it had not been directly ſpoilt by injudicious Epiſodes tacked to the ſimple original Fable, ſome Parts of it may have become inexplicable thro' the Loſs of the *Traditions*.

THE COURSE of *Time* ſince the World began, may according to VARRO be divided into three Periods; the unknown, the fabulous and the hiſtorical. The *unknown* comprehends all that Space which the Ancients ſuppoſed to have paſſed from the beginning of Things, and of which we have not the leaſt Knowledge. All that was then tranſacted, in their Opinion eſcaped the keeneſt Sight, and lay concealed— *beyond the utmoſt Stretch — of mortal Ken.* The *fabulous* began with the earlieſt Notices of Things, that is, in ancient Style, with the Birth and Marriages of the Gods, and continued thro' the heroic Ages until Records and Hiſtory introduced Certainty, and unfabled Truth: Then commenced the *hiſtorical* Period, which has happily kept the ſame Evidence till now.

INSTEAD of this accurate Partition, the early Poets ſung, 'That SATURN ſprung of 'Celus and *Ops*, lurked long out of ſight of 'Heaven, and likewiſe devoured his own Pro-'geny aſſoon as they were born [f]: This is plainly

[f] Itaque nec TEMPORIS Partus nec Abortus extant in Faſtis. BACON.

plainly the *unknown* Period, the Χρόνος ἄδηλος of the Philoſophers. ‘ He rendered his Father ‘ *Celus*, continued the Bards, incapable of Ge- ‘ neration; and was himſelf treated in the ‘ ſame manner by *Jupiter* his eldeſt Son, who ‘ together with *Juno*, *Ceres*, *Pluto* and *Nep-* ‘ *tune* (the Air, the Earth, the Abyſs, and the ‘ Ocean) were produced without his Know- ‘ ledge and preſerved againſt his Will. They ‘ conſpired againſt their relentleſs Parent, ſeiz- ‘ ed and bound him with a Cord of Wool, ‘ never to be looſed while almighty *Jove* holds ‘ the Reins of Government.’ Here is the *fabulous* Period, Χρόνος μυθικός, in the Sequel of the Story, comprehending the Birth and Adventures of the Gods, and the hiſtorical Period Χρόνος ἱστορικός in the Concluſion. TIME, tho’ it glide ſilent and almoſt imperceptible, is faſt bound in the Revolutions of the heavenly Bodies, the ſofteſt and ſureſt Bond in Nature: Their unerring Courſe ſubjects it to Hiſtory, and chronological Rules, and will continue to keep it indiſſolubly chained, while the beauteous Frame and harmonious Order of the Univerſe remains the ſame. Lett. 15.

HITHERTO the Fable of *Saturn* is pretty conſiſtent and intelligible: But why did he fall in love with *Philyra?* Why transform himſelf into a Horſe and ſhake Mount *Pelion* with his Neighing, to become the Father of

Lett. 15. *Chiron*, and Grandfather of *Ocyroe*? [t] The *Tradition* is loſt that ſhou'd explain it: at leaſt I have met with nothing on the Subject that gives me Satisfaction. It wou'd not be difficult to frame Conjectures from their ſeveral Names, which allude to the Verdure of the returning Seaſons, (*Saturn's* annual Children) and Swiftneſs of their paſſing [u]; but the Ground-work is wanting on which they muſt be woven to appear genuine and ſatisfactory. Another Inſtance will make this ſtill plainer.

SUPPOSE that amidſt the Calamities that frequently befel the *Jewiſh* Nation the Book of their Law, whoſe Preſervation is almoſt a Miracle, had periſhed; and with it, as of other Incidents, the Memory of the brazen Serpent erected by their great Law-giver had been irretrievably loſt, what cou'd we have now made of the Serpents erected at this day as *Taliſmans* [v] all over the Eaſt in imitation of that divine Pattern? We might have groped in the dark, attributed them perhaps to the Power of *Mercury*'s *Caduceus*, the magic Rod with twining Snakes; or to *Eſculapius*' Badge of Life and Health, a ſingle Serpent wreathed round

[t] —— Ipſe Jubam cervice effudit equina
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.
VIRGIL. Georg, III.

[u] Φιλυρα χλωρὰ, Φιλύρινος χλωρὸς. Σουιδ.

Ὠκυρόη from ὠκὺς and ῥέω. She was a Propheteſs.

[v] See GLYCAS' Annals, Part III.

round his Staff; or to the myſtical Veneration of the *Egyptians*, who have moſt of theſe *Taliſmans*, for that Reptile, to which they ſtill ſacrifice [w] amidſt all the Strictneſs of the Mahometan Doctrine concerning the Unity of God, and the Preciſeneſs of the Chriſtian Cophtis: But we cou'd never have been throughly ſatisfied of the real Riſe of that Rite without the *original Tradition*. There are many Cuſtoms both in ſacred and civil matters, now prevailing over the World that are upon the ſame uncertain Footing. Mankind in this reſpect are exceſſively docile, ſhall I ſay, or ſtupid. A Rite once received is carefully kept up, and even ſpreads, when the Reaſons of its Inſtitution have been long forgot, or are quite unknown. A learned Father of the *Latin* Church has recorded a Complaint of *Seneca*, 'that after the example of the wicked *Jews*, '(ſo he calls them) the greater part of the 'World had begun to loſe the ſeventh Part 'of their Life in Idleneſs and Neglect of ne-'ceſſary Buſineſs, in which Cuſtom the Van-'quiſhed had given Law to the Victors.—— 'Yet they, the *Jews*, ſays he, know the Cauſe 'of their own Rite, while moſt of our People

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[w] The *Egyptian* Arabs believe the Soul of *Ogli Haſſan* the Son of *Sheik*, to be transformed into a Serpent that lurks in the Cleft of a Rock near his Tomb, and works abundance of miraculous Cures.

Lett. 15. ‘ are doing what they can give no Reaſon *why* ‘ *they do it.*’ [x]

Now the original *Egyptian* RECORDS are wholly loſt; as few of the *Aſſyrian* or *Phenician* remain: What Notices we have of them have tranſpired in their communication with neighbouring Nations, and reached us at *ſecond* or *third* Hand from the Fountain. In what thick Darkneſs muſt this have involved ſome of their religious Practices? Hear the Lamentation of a true Diſciple of theirs, whoſe Character is uncommon, and his Writings worth your Conſideration.

JAMBLICHUS and his Maſter PORPHYRY were two of the moſt extraordinary Men in the later Ages of Learning: Both *Platoniſts*, of an exalted Genius, and unblemiſh'd Morals; but bigottedly biaſſed to their national Rites which were then beginning, not to be called in queſtion (that the Philoſophers had often done at their peril) but to fall in diſcredit with the Populace; and therefore, one would think, in favour with the Sages. *Porphyry* after the Death of *Plotinus* was eſteemed the greateſt Philoſopher of his Age: Yet his vaſt Learning and piercing Thought cou'd not prevent his attempting to make an unhappy Aſſociation between

[x] Cum interim uſque eò ſceleratiſſimæ gentis conſuetudo convaluit, ut per omnes jam terras recepta ſit, victi victoribus leges dederunt.—Illi tamen cauſas ritûs ſui noverunt, et major pars populi facit, quod cur facit ignorat.

SENECA de Superſtitione, apud Auguſtin. de C. D. Lib. VI.

tween *his* Philoſophy and Religion; nor the unhappy Effect of ſo prepoſterous an Attempt as the reducing *divine* Myſteries to the Standard of *human* Underſtanding.*—He treſpaſſed againſt the invariable Maxim of the wiſe *Strabo*, 'That a mixed Multitude of Men and Women can never be governed by abſtract Reaſon, nor led by Rules of Philoſophy. They muſt be ſtruck with ſenſible Objects, allured with *Elyſian Fields*, and terrified with *Tridents*, *Gorgons* and the forky *Bolts* of thundering JOVE.' He accordingly became one Inſtance, among many, of the Truth of the Obſervation made by the moſt learned of the Apoſtles in his Converſe with the politer Nations, *That his Doctrine was to the* Greeks *Fooliſhneſs*. Nor does the Philoſopher ſeem to have been much better ſatisfied with the *Grecian* or even *Egyptian* Theology. He made a fruitleſs Reformation upon the one in a famous Treatiſe often quoted by the Fathers, *Of Oracular Knowledge*, and is full of Doubts and Difficulties about the other. Theſe he has propoſed in a celebrated Letter to *Anebo* or *Nectanebo* an *Egyptian* Prieſt, ſuppoſed to be ini- Lett. 15.

 tiated

* In *mathematicis* ac *phyſicis* per quædam antecedentia, ſive Axiomata ſeu tu Principia voces, quæ refellere nequeas, mox certæ combinationis artificio concluditur id quo ipſe ſtare compellaris. At contrà *in divinis* Silentium deſideratur, Contentio reſpuitur, Syllogiſmus irridetur. Igitur quodcunque concludendum fuerit, eidem ſtatim acquieſcendum eſt.

I. REUCHLIN. De Verbo mirifico, Lib. I. Cap. 15.

Lett. 15. tiated in their Myſteries, and therefore capable of giving the deſired Solution.

St. AUSTIN is of Opinion, that in this Letter *Porphyry* rather expoſes the Abſurdity of believing in theſe dubious Deities, than ſeeks Satisfaction concerning their Sanctity and Godhead [z]; and *Euſebius* retails Scraps of it, ſometimes to ſhew that the Gods of *Egypt* were no ſpiritual immaterial Beings, but Parts of the material World [a]; and ſometimes as unſuſpected Evidence of the Inconſtancy of the *Grecian* conjectural Theology [b].

BUT JAMBLICHUS more firmly perſuaded of the Reality of his Religion, and of conſequence, more zealous than his Maſter, carries the matter ſo far, as to make the accurate Knowledge of the ancient Rites, and pious Practice of the ſolemn Invocations, the ultimate End and ſupreme Attainment of his Philoſophy. By *their* means and theirs alone he believed *Mankind* cou'd be raiſed above their frail mortal Nature, cou'd be intimately united to the Gods, and in ſome meaſure made Partakers of their divine Power. This learned Man, a Lover of Myſteries, and a great *Aſcetic*, aſſuming the Perſon of ANEBO the *Egyptian* Prieſt, has minutely anſwered his Maſter's Letter: So minutely, that while he diſcuſſes every Scruple and expatiates

[z] PORPHYRIUS, conſulenti ſimilia et quaerenti, et prodit artes et ſacrilegas evertit.

De C. D. Lib. X. §. 11.

([a]) ΠΡΟΠΑΡ. Βιϐ. Γ. [b] Βιϐ. ιδ. κεφ. ι.

expatiates upon the Powers and Properties of the ſeveral Orders of the *Gods*, *Demons* and *Genii*, his Anſwer has ſwelled to a pretty large Treatiſe, *Of the Myſteries of the* Egyptians. Lett. 15.

AMONG other ſhrewd Queries, *Porphyry* had aſk'd, 'What the barbarous unintelligible Names 'of the Gods wou'd be at? and of the intelli- 'gible, Why in our ſolemn Invocations are the 'foreign Appellations preferred to thoſe in a 'known Tongue?' To this the perſonated *Anebo* anſwers:

'THERE is a *myſtical* Reaſon to be given 'for ſuch Uſage. Conſider — why have the 'GODS ſanctified the whole Language of the 'holy Nations, the *Egyptian* and *Aſſyrian*? 'For that ſame Reaſon we chuſe to make 'our Addreſſes in the Dialect *neareſt a-kin* to 'the Divinity [c]. This manner of Speech was 'likewiſe the *firſt* and *moſt ancient* of Tongues; 'and they who firſt learned the Appellations 'of the Gods, having handed them down to 'us cloathed in their own Language, as be- 'ing peculiarly capable of expreſſing the Eſ- 'ſence and Attributes of the divine Nature, 'we to this day unchangeably retain the ſa- 'cred Sanction of ſuch Tradition: for if any 'thing be proper to the Gods, it muſt be Per- 'manency and Exemption from Change.— 'Beſides, the *eaſtern* Languages, which we 'call *barbarous*, have great *Emphaſis*, great

[c] συγγενεῖ διαλέκτῳ.

Lett. 15. ‘ Conciſeneſs, are leſs liable thro' a multiplicity
‘ of Words to Ambiguity and Variations [d],
‘ and are therefore better fitted for the higheſt
‘ purpoſe, *Prayer to the Immortals.* Away
‘ with Suſpicions then, that fall far wide of
‘ the Truth, as if theſe ancient Names were
‘ uſed becauſe the God invoked had been an
‘ *Egyptian*, or had formerly ſpoke the *egyptian*
‘ Tongue: let us rather think, that the *Egyp-*
‘ *tians* having firſt of all the Nations on Earth
‘ enjoy'd the Preſence and Converſation of the
‘ Gods, theſe ſame Gods take moſt pleaſure
‘ in being invoked according to the *egyptian*
‘ Forms: Forms not deviſed by Impoſtors,
‘ nor contrived by cunning Men; but what
‘ above all things are moſt immediately iden-
‘ tified with the divine Nature, unite us moſt
‘ intimately to it, and have almoſt the Vir-
‘ tue and Efficacy of the GODS themſelves [e].
‘ Can *theſe* be fantaſtic Fictions, without which
‘ no holy Rite can be piouſly performed? And
‘ much leſs can they be, as you ſeem to in-
‘ ſinuate,

[d] Whence I conclude the Philoſopher's Proficiency in them to have been but ſlender, or his Prejudice ſtrong.

[e] Here is the Source of the Power aſcribed to Words and Invocations of inviſible *Numens*, which they called ΘΕΟΥΡΓΙΑ. It came from the CHALDEANS, and along with it the Superſtition about writing certain Names. *Nomen quod ſolis quatuor Punctis ritè ordinatis* CHALDAEI *depingere ſolent, quorum conſuetudinem modo pariter aſſumſere* HEBRAEI*. Hence the *Rabbinic* Miracles wrought by the *Tetragrammaton* and *Shem-hamphoraſh*; in virtue of which the travelling *Jew Benjamin* tells, that *David Elni*, a Magician, performed a Journey of ten days in one.

* REUCHLIN de Verbo mirifico, Lib. II.

'ſinuate, *Coverings* or *artful Concealments* of Lett. 15.
'human Paſſions and human Frailties impi-
'ouſly aſcribed to the Deity: No — theſe ſa-
'cred Appellations, adapted to, and expreſſive
'of the Natures of the Gods, are not drawn
'from *this State of Mortality*; but on the con-
'trary, from the peculiar Attributes of the GODS
'themſelves: Nor while we are uſing theſe
'awful Names have we Notions of the Na-
'ture of the *Gods* contrary to the reality of
'the divine Eſſence; but according to *that*
'*very Nature*, and according to *Truth*, as it
'has been delivered down to us from the *Firſt*
'who inſtituted theſe ſacred Rites of Wor-
'ſhip, we invariably perſiſt in them: for, as
'I ſaid, if any thing befit divine Inſtitutions,
'it is *Immutability*. I conclude therefore, that
'we ought to preſerve the ancient Terms and
'Forms of Prayer inviolate, like Sanctuaries, in
'the ſame order and condition we found them,
'without addition or diminution of a Syllable.
'A contrary Conduct has been the Cauſe that
'both the authentic Forms of Worſhip are
'now almoſt obliterated, and the very Names
'of the Gods effaced; ſo many Changes hav-
'ing been introduced thro' the *Grecian* Itch
'for Novelties and Contempt of Laws, that
'nothing has kept ſteady and permanent. For
'the *Greeks* are naturally *Innovators*, driven
'hither and thither by their own Levity.
'They have no fixed Principle to ſerve as Bal-
'laſt,

Lett. 15. ‘ laſt, in themſelves; nor do they preſerve what ‘ of that kind they receive in *Tradition* from ‘ others: but quickly forſaking it, they tranſ- ‘ form and confound every thing thro' an end- ‘ leſs Search of new Things and new Terms. ‘ Whereas the Nations by them called *barba-* ‘ *rous*, being conſtant in their Cuſtoms and ‘ uniform in their Manners, keep invariably ‘ to the ſame Forms of Speech and Worſhip; ‘ and on that account are both agreeable to ‘ the GODS, and pay their Devotions in accep- ‘ table Stile, which it is unlawful for any Man, ‘ at any time to change.’

IT MUST have been in virtue of ſome of theſe *wonder-working Forms* that this pious Philoſopher called forth EROS and ANTEROS, two *Genii* reſembling beautiful Boys, out of the Fountains bearing their Names; and was frequently ſeen at his Devotions by his peeping Servants, caught up into the Air, and the Colour of his Garments changed to a bright Purple. Had his Doctrine been obſerved, we ſhould have better underſtood the real Senſe of the ancient Lawgivers, and been leſs at a loſs in tracing that Religion to it's Source, which from EGYPT and the EAST overſpread the *weſtern* World. It's Authors, no doubt, did their beſt to procure that Satisfaction to Poſterity by repeated Sanctions, that none of their Inſtitutions ſhould be altered: For what Founder, civil or religious, but wou'd wiſh his Regulations

gulations to be ſacred, and punctually practiſed while there are Men to obſerve them? Lett. 15.

BUT the perpetual Flux of ſublunary Affairs; the Cataſtrophies of Nations and Viciſſitudes of Dominion ſo inevitably abſorb the Manners, Language and Religion of a Country, that no *human* Foreſight, nor Reach of Thought has yet founded an unvaried Church, or eſtabliſhed an everlaſting State. In vain did the *Medes* and *Perſians* ordain their immutable Statutes; in vain did the great ZOROASTER, tho' ſeconded by *Dodonean* JOVE [a], forbid the *barbarous myſterious Terms* to be changed; in vain did the *Egyptians* or *Aſſyrians* inſtitute ſignificant ſolemn Rites, or the *Greeks* and *Romans* appoint annual Feaſts, and enter into Societies to perpetuate their Celebration. All is obliterated and covered in Oblivion. *Adonis* is no more loſt and found in *Egypt*; *Mylitta*'s Temple ſtands no longer open for the Ladies at *Babylon*; the glorious *Olympics* are forgot in *Elis*, and *Auguſtus*' Birth-day ſlips unheeded over in ſpight of his Temples and *Flamens*, or the *Socii Auguſtales* ſacred to his Memory.

WHEN therefore nothing but the *Rite* remains, whether preſerved by ſtupid Practice, or barely recorded in Hiſtory, and the TRADITION is loſt, that ſhou'd explain it, no wonder

[a] Ἐχρηστηριάζοντο ἐν τῇ ΔΩΔΩΝΗ οἱ Πελασγοὶ εἰ ἀνέλωνται τὰ ὀυνόματα τὰ ἀπὸ τῶν βαρβάρων ἥκοντα· καὶ ἀνείλε τὸ μαντήϊον χρᾶσθαι. HPOΔOT. Ἐυτέρπη.

Lett. 15. wonder the Allegory ſhou'd be dark, and continue a proper Subject for critical Conjectures. But this, as I ſaid, is not often the Caſe: Symbols carry natural Marks that ſtrike a ſagacious Mind, and lead it by degrees to their real Meaning. A Hint in one Author brightens the Obſcurities of many others; as one ſingle Obſervation of *Macrobius* proved the Clew to Abbé *Pluche*, how juſtly I ſay not, to unravel the whole Myſtery of the *Egyptian*, *Aſſyrian* and *Grecian* Gods: Nay, the very Ruin of the ancient Rites has contributed not a little to their Illuſtration. How little ſoever it may ſeem plauſible at firſt view, it is very certain that the *Roman Conſtitution*, for inſtance, cou'd never have been ſo accurately learned from *Roman* Authors, (who took no care to explain what every body knew as well as themſelves) as from the knowing polite *Foreigners**, who lived at *Rome*, and wrote, not for *Romans*, but for the Inſtruction of their own ingenious Country-men that knew little about *Rome*, but it's Conqueſts and Power. Much in the ſame way, it is not from the Votaries of the ſeveral Religions into which the ancient Devotion had ſplit, that we are to learn the Detail and Intention of their Ceremonies: it is rather from Foreigners, or even from *Enemies*, who pry'd into their Myſteries in order to expoſe them. Accordingly, there are many Gods and Goddeſſes among the *Greeks* and *Romans*, whoſe Powers

* Polybius, Dionysius of *Halicarnaſſus*, Appian. *&c.*

Powers and Attributes we ſhou'd ſcarcely have underſtood without the aſſiſtance of the *Chriſtian* Fathers. All the early pious Pen-men have contributed their Mite, and the moſt zealous for Proſelytes, *Clemens the Alexandrian*, and the learned *Arnobius* have ſurpaſſed the reſt in explaining and confuting the Modes of Idolatry. Lett. 15.

HAD all the Nations of the World been of the *Eaſtern* Caſt; had they been as ſtubborn as the *Jews*, as thoughtful and ſullen as the *Egyptians*, as ſolemn and ſilent as the *Aſſyrians*, we had been leſs indebted either to Friends or Enemies for the Knowledge of their religious Opinions or Practices; the Rites had then reached us unvaried, and the Traditions been handed down inviolate like the MISHNA. But they fell unluckily into the Hands of the GRECIANS, an ingenious fanciful People, who, as no Friend of their Religion ſays [b], 'excelled 'all Mankind in Genius and Invention: They 'adopted the greater part of the firſt Traditions, which they amplified and made more 'marvelous with beautiful Epiſodes of their 'own. They diverſified them afterwards with 'a thouſand Colours, as having no other 'Intention than to ſooth the Mind with the 'Pleaſures of Fable. Hence *Heſiod* and the 'celebrated CIRCLE † of ancient Songſters 'introduced

[b] ΦΙΛΩΝ ὁ Βύβλιος.

† A Collection of *Coſmogonies*, or Suite of Hiſtories of the Creation, that made the ancient BODY of DIVINITY. See below, Note [z].

Lett. 15. ‘ introduced their Generations of the Gods, ‘ their *Giant-Wars*, and *Titan-Fights*, and ‘ Caſtrations of Deities of their own Con- ‘ trivance. Their alluring Fictions hurry us ‘ ſo along, that they have even got the bet- ‘ ter of Truth *. For our Ears being accu- ‘ ſtomed to theſe Tales from our Childhood, ‘ and pre-poſſeſſed with the Tradition now ‘ of many Ages, preſerve their fabulous Doc- ‘ trine like a ſacred Truſt. This co-operat- ‘ ing with Time, has rendered the once re- ‘ ceived Belief ſo indelible, that to tell real ‘ *Fact* ſeems mere Trifling, while the ſpurious ‘ Parts of the Narration paſs for the genuine ‘ Truth.’

THESE are the chief Reaſons of the great Variety of Opinions concerning ancient Rites; and of the many Diſputes among the Learned about the Origins, Names, Powers and Enſigns of the Gods, and therefore of the many long Letters you have received on this Subject, from

Yours, &c.

* Ἔνθεν ΗΣΙΟΔΟΣ εἴτε ΚΥΚΛΙΚΟΙ περιηχημένοι, θεογονίας καὶ γιγαντομαχίας καὶ τιτανομαχίας ἔπλασαν ἰδιάς καὶ ἐκ[illegible]μάς. οἷς περιφερόμενοι ἐξενίκησαν τὴν ἀλήθειαν. Παρ' ΕΥΣΕΒ. Ευ. Προπαρ. βιβ. α.

LETTER

LETTER SIXTEENTH.

IN the fluctuating State of the Religion of *Greece*, when every body believ'd in what God, and worſhipped him in what manner he pleaſed, a ſhrewd Man and great Traveller took it into his head to reform their Creed, and new-model their Syſtem of Divinity. For this purpoſe he ſtretched his travelling Privilege, talked of Lands where he had never been, and of Things which he had never ſeen, and which indeed exiſted no where; but were meer Creatures of his licentious Imagination. He told in what Country, and of what Parents each of the Gods was born, how they were educated, where they lived, and pointed out the Place of their Death and Burial.—He gave a Detail of their Tombs and Temples, whoſe Dimenſions and Materials he deſcribed, and brought home their Inſcriptions like a modern Antiquary. This was the famous EUHEMERUS the *Meſſenian*, a ſort of Adventurer and Sea-Captain employ'd by *Caſſander*, Author of the new Doctrine, *That all the Gods adored by the* Greeks *were deïfied* MORTALS.

THE Reception this Doctrine met with in *Greece* was different, according to the different Characters of the People. The Devout were ſcandalized, the Vulgar ſtartled, the Philoſophers

Lett. 16. loſophers ſmiled, and the Half-thinkers, like thoſe of our own Days, greedily ſwallow'd a new Topic from which to ridicule the received Religion. But in general *Euhemerus* was look'd upon as little better than an Atheiſt; his *Panchaian* Iſle in the Eaſtern Ocean, his Temple and Tomb of *Triphylian* Jove, with his golden Columns and Inſcriptions, were treated as impious Romances, and his Opinions only regarded by a Species of *Eſprits forts* † in *Greece* and *Rome*, among whom was old Father *Ennius*, who tranſlated his *Sacred Hiſtory* into Latin.

BUT this, which was formerly a grand religious Controverſy, is now turned a Point of pure Speculation. What in the Days of *Polytheïſm* raiſed the Indignation of the Prieſts, and inflamed the rival-Zeal of the Fathers of the Church, now raiſes a little Squabble among Antiquaries, as a Queſtion of meer Curioſity: *Whether*, to wit, *all the Gods of Antiquity were not once mortal Men?*

THAT the primitive Philoſophy, upon which the ſeveral Religions of the Ancients were originally grafted, was ſoon corrupted, appears already pretty evident: that it was ſo by the Introduction of *human Perſons* into it as Gods, appears in part from the ſame Reaſoning: But as many of the Fathers [c], and ſeveral learned Men

[c] EUHEMERUS, omnes tales Deos, non fabuloſâ Garrulitate, ſed hiſtoricâ diligentiâ homines fuiſſe, mortaleſque conſcripſit. AUGUSTIN. De C. D. Lib. VI. Cap. 6.

† Daring Wits.

Men of late, for whoſe Memory and Cha- Lett. 16.
racter I have a real regard, have revived the Opinion of *Euhemerus*, it becomes worth while to review that Hypotheſis, and conſider, whether it be well founded?

It is paſt doubt that many of the Gods, and eſpecially of the Heroes worſhipp'd in *Greece*, had been mortal Men: as mortal as *Pater Quirinus*, or *Divus Julius*, or any of their infamous Succeſſors, who had Prieſts, and Shrines, and Sacrifices decreed to them after Death. The Queſtion regards neither the later *Grecian* nor *Roman* Deities, but the primary great Gods of *Aſſyria* and *Egypt* *, the immediate Offspring of Chaos, and Progeny of *Oceanus* and *Tethys*; whether *theſe* were meer Men deified by Superſtition and Ignorance, or contrived Types and Repreſentations of the Riſe, Progreſs and Powers of the Univerſe?

The Patrons of the former Opinion, ſaid with great Plauſibility, that it was very true the Gods had been allegoriz'd, Meanings invented, and much Ingenuity employed in adapting them to the ancient Fables: But that the Allegory *came too late*, after the *Platonic* Philoſophy had diſpelled the groſs Notions of Idolatry, and dark Superſtition had fled before the Light of divine Truth: 'That then

 'the

* Νομίζεσι δ' ὧν Αἰγύπλιοι, ἀδ' ΗΡΩΣΙ ὀυδέν.
ΗΡΟΔΟΤ. Εὐτέρπη.

This Teſtimony is deciſive as to Egypt.

Lett. 16. ‘ the fabulous ſublime Theology pompouſly
‘ delivered by the Ancients, was undertaken by
‘ certain modern Profeſſors of Philoſophy, and
‘ explained according to a Sett of Principles
‘ conſonant to ſound Reaſon, ſuch as, *a* MIND
‘ *the Creator of all Things*; *incorporeal pre-*
‘ *exiſtent Ideas*; *intellectual rational Powers*;
‘ after which, the Fables thus dreſſed out with
‘ their new Explications, were produced with
‘ greater Pomp than before.——While in the
‘ mean time, the Gods worſhip'd in all the
‘ Towns and Villages where Idolatry prevailed,
‘ *were wholly, without exception, Spectres of*
‘ *dead Men, or Images of Mortals long ſince*
‘ *departed*[d].’

THIS is ſo far true, that the later *Platoniſts* did certainly attempt to reform the Heathen Rites; to purge the old Religion, and new-model it upon the Purity of their Philoſophy: And it is as true, that their Attempt ſo to do, proved a full Accompliſhment of their Maſters Prophecy, of its being ‘ a heavy labo-
‘ rious Taſk, and the Work of no very happy
‘ Man.’ But *their* ill Succeſs, in reducing the ancient Fictions to modern Refinements, concludes nothing againſt the Doctrine of the primary Gods having been originally intended and contrived to expreſs the Parts and Powers of NATURE,

[d] Πάντες ϖανδημεὶ νεκρῶν ἴδωλα, ϗ ἀνδρῶν πάλαι καλοιχομένων ἴκονες. EUSEB. Præp. Lib. β.

NATURE, which is all that is requiſite for our Entertainment. Nor is even *that*, perhaps abſolutely neceſſary, ſince we often allow ourſelves to be deceived for Amuſement, nay, and lend a helping hand to carry on the Cheat. Yet our Pleaſures are purer when founded on Realities, and inſtead of being meer Chimera's of our own Fancies, come recommended by Antiquity, conſecrated by Nations, and cheriſhed by the greateſt *Genii* among Men. Lett. 16.

EUHEMERUS therefore and his Followers, e'er we join in mortalizing the firſt Divinities, muſt ſatisfy us, Why the poetical Sages, Inſtructors of Mankind, termed their grand Work, the Baſis of their Doctrine, not only a THEOGONY, or an Account of the Birth and Pedigree of the *Gods*, but a COSMOGONY[e] or an Account of the Birth and Creation of the *World?* or plainer ſtill a COSMOPOEIA[f] *a making or framing of the Univerſe?* The *Platonic* Philoſophy had no hand in the *Coſmogonies* or Hiſtories of the Creation written by *Taaut* or *Thoth*, by *Linus*, by *Orpheus*, by *Muſæus*, by *Epimenides*, by *Melampus*, by *Pherecydes*, by *Antipho*, by *Thamyras*, by *Dromocritus*, by *Parmenides*,

[e] ΔΙΟΓΕΝ. ΛΑΕΡΤ. Προοιμ.

[f] Suid. ΠΑΛΑΙΦΑΤΟΣ.

Lett. 16. by *Acuſilaus, &c* *. or in any Part of the famous *Epic Cycle* [g], that from CHAOS the Riſe of Things, deduced the mythical Hiſtory down to the *Trojan*-Times: Nor can any unbiaſſed Mind peruſe *Heſiod*'s Theogony, and not perceive that he intends and plainly *profeſſes* to deſcribe the Origin, and repreſent the Government of the World [h]: And that the Plan of his Work, tho' interwove with many a disjointed Tale, is ſubſtantially the ſame with *Orpheus*'s ΙΕΡΟΣ ΛΟΓΟΣ or HOLY WORD, in which we are told the great Theologue of the *Greeks*, and Pattern of pious Poets explained Points of no leſs Importance than *the Births of the Gods, the Creation of the World and Formation of Man* [i]. 'Tis plain therefore, the Allegory *did not come too late*: It was not framed after the Fable, like modern Predictions, after

* Ἡσιοδος πρῶτον μεν Χάος γενέσθαι φησίν—ἠ μετὰ τόν, δύω τότω γενέσθαι, Γῆν τε ἠ Ἔρωτα. Παρμενίδης δὲ τὴν γένεσιν λέγει, Πρώτιστον μὲν Ἔρωτα θεῶν μητίσατο πάντων· Ησιώδῳ δὲ ἠ Ἀκουσίλεως ὁμολογεῖ.
ΠΛΑΤΩΝ. ΣΥΜΠΟΣ.

[g] Ἄρχεται μὲν ἐκ τῆς ὐρανοῦ ἠ γῆς μυθολογουμένης μίξεως. Φοτι. βιβ. ελθ.

[h] Εἰπατε δ' ὡς τὰ πρῶτα θεοὶ ἠ γαῖα γένοντο,
Καὶ ποταμοὶ, ἠ πόντος ἀπείριτος οἴδματι θύων,
Ἄστρα τε λαμπετόωντα, ἠ ὐρανὸς εὐρὺς ὕπερθεν,
Οἵ τ' ἐκ τῶν ἐγένοντο θεοὶ.— ΘΕΟΓΟΝ.

[i] Θεογονιάς, ἠ κόσμου κτίσιν, ἠ ἀνθρώπων πλαστουργίαν.
ΤΙΜΟΘ. παρὰ Κεδρην.

after the Event: It was underſtood and receiv'd from the Beginning. Lett. 16.

How fitly theſe Fables were contriv'd, how juſtly they repreſented Nature, and what Purpoſes they ſerved among Men, are quite different Conſiderations; and wou'd require a different Diſcuſſion, were it neceſſary to point out Beauties or Blemiſhes that are better felt than deſcribed; that ſtrike and pleaſe in proportion to every one's Genius and Capacity: For it is no vulgar Happineſs to be entertained with this alluſive ſhadowy way of writing, nor vulgar Penetration to comprehend its Force and Extent: A peculiar Caſt of Mind is neceſſary to diſcover the Art of an ingenious Fiction, and truly judge of its Propriety and Elegance.

'THE human Genius, ſays an Oracle in 'Learning[k], is of two ſorts; Men of dry diſ-'tinct Heads, cool Imaginations, and keen 'Application: They eaſily apprehend the *Dif-'ferences* of Things, are Maſters in Contro-'verſy and excel in Confutation; and theſe 'are the moſt common. The ſecond ſort 'are Men of warm Fancies, elevated Thought 'and wide Knowledge: they inſtantly perceive 'the *Reſemblances* of Things, and are Poets, 'or *Makers* in Science, invent Arts, and ſtrike 'out new Light wherever they carry their

[k] BACON. Org. nov.

Lett. 16. 'Views.' Theſe are more rarely produced, eaſily ſmothered, and therefore appear at great Intervals. This acute Obſervation holds true, not only of particular Men, but of whole Nations: The *Eaſtern*, contemplative, fabulous, and metaphorical: the *Weſtern*, blunt and plain, ſticking to Fact, and content with naked Truth. When M. *Voltaire*, whoſe Sallies ſurprized and diverted us here ſome Years ago, ſhew'd his HENRIADE to M. *de Malezieux*, he was told by that able Judge, after a due Commendation of his beautiful Poem, that it wou'd not be much reliſhed by his Countrymen the *French*; for, ſaid he, *ils n'ont pas la Tête Epique*. With equal, or greater reaſon he might have ſaid *ils n'ont pas la Tête Mythologique*. They have indeed neither Dignity of Manners to ſupport the one, nor Strength of Genius and Extent of Fancy to taſte the other. In Life they are wholly occupied with their *Savoir vivre*, and in Poetry with pretty little ingenious Pieces compoſed by the *Abbés* to read in the Ruëlles to the Ladies[l]: No wonder their late Authors ſhou'd lean to the prevailing proſaïc Taſte[m]; and that even ſuch Men as the Abbé *Banier* and M. *Fourmont*, whom I mention

[l] Tout le Secret de la Poeſie françoiſe conſiſte à faire de petits Vers aiſez, ou l'on ſe contente de renfermer quelque ſorte de Delicateſſe de Sentimens doux et paſſionnez dont on fait l'Eſſentiel de la Poeſie.

P. Rapin. REFLECTION XXXI.

[m] De toutes les Nations de l'Europe la nôtre eſt la moins poetique. VOLTAIRE Diſcours ſur le P. E.

mention with the Honour due to their Learning, Lett. 16.
ſhould favour a Syſtem rejected by the greateſt Men of every Age, and deſtructive of all true Poetry.

If *Heaven* and *Earth*, *Ocean* and *Slime*, *Ether* and *Air*, *Fire* and *Water* be *human* Perſons deified, of what Type, or Symbol of any one Thing in the Univerſe may we not ſay the ſame *? The Riſe and Relation of theſe Parts of the Creation to one another, their various Oppoſitions, Conjunctions and Effects were myſteriouſly ſung by the firſt Sages under the Wrappers of Births, Marriages, Wars, Impriſonments, and other Figures taken from the Affairs of Men: They have been ſo read and underſtood for more than three thouſand Years, except when Ambition, Humour, or Intereſt have made it proper to find out that they were Mortals. 'Mankind, ſays the elegant '*Fontenelle*, have an invincible Courage for 'what they are once fond of: Every one be-'lieves the Diſcovery refuſed to others has been 'reſerved for himſelf. Ten thouſand Years 'hence there may be a Sett of *Litterati*, who 'will boaſt of confuting Errors that have been 'received for ſixteen thouſand before; and they 'will find People diſpoſed to believe that in

* Principes Dei Coelum et Terra. Hi Dei iidem qui Ægypti Serapis et Isis, et S. *Harpocrates* digito ſignificat, ut idem princeps in Latio, Saturnus et Ops. Terra enim et Coelum, ut *Samothracum* Initia docent, ſunt Dei Magni, et hi quos dixi, multis Nominibus.

M. Ter. Varro. De Lingua Latina Lib. IV.

Lett. 16. ‘ reality, the World is then juſt beginning to ‘ open its Eyes.

THE Abbé BANIER's learned Work will open a wide Scene to your View: He endeavours to explain, the Riſe, Progreſs and Extent of what we call *Paganiſm*: He traces the Principles from which the various Modes of Superſtition firſt ſprang, and points out their Effects upon Life and Manners. This Part of it is full of Inſtruction. There we ſee the Paſſions and Affections moſt neceſſary for private Happineſs and the Preſervation of Society groſsly perverted, and find a large Detail of

Quantum Relligio potuit ſuadere malorum.

But while you read the cool Reflexions of this unpoetical Writer, it will not be amiſs to carry a Conſideration or two along with you. Firſt, that he writes upon an *Hypotheſis*, or Suppoſition, that the Fables of the Ancients are *hiſtorical*[n]; that is, that there are real human Perſons couched under the Names of *Saturn* or TIME, *Jupiter* or HEAVEN, *Juno* or AIR, *Neptune* or SEA, *Ceres* or EARTH, and is every where endeavouring to trace that Hiſtory to its ſuppoſed Original. This is the *Plan* on which he writes, and which it muſt be acknowledged to his Honour he has the good Senſe not always to follow. For he makes

a

[n] La Mythologie et les Fables expliquées par l'*Hiſtoire*.

a neceſſary Diſtinction between the *firſt Gods*, whom (after *R. Moſes Ben Maimon*, as I judge) he takes to be the heavenly Bodies, and, after-deified *Heroes* °. But neither does this Diſtinction remount high enough to the Principles of Creation, nor extend wide enough to all the Powers of Nature; nor does the learned Author, keep cloſe to it in the Proſecution of his Work; but biaſſed and clogged by his Hypotheſis, inſtead of the primary Powers that produced, and permanent Parts that compoſe Heaven and Earth, he is conſtantly in queſt of tranſient Mortals. Lett. 16.

His chief Proof which he brings from *Herodotus* is ſcarce concluſive. That Author does not ſay that the *Greeks* thought all the Gods were born of Men; but only that tho' eternal they had a human (not a mortal) Nature; or, which is the real Senſe, were of the Shape and Figure of a Man; whereas the *Perſians* thought that Notion fooliſh and abſurd, as indeed it is. The Word ἀνθρωποφυὴς, *made like a Man* †, has miſled the learned Abbé; and Inattention

° Je pretens prouver que les Dieux non ſeulement des Grecs, mais encore des Nations d'ou ils les avoient reçus, ayent été des Hommes, ſi vous en exceptez les Aſtres, &c
Mythol. Liv. V. Chap. 3.

† That this is the true Meaningof the Word appears from what *Hecatæus* ſays of *Moſes* the *Jewiſh* Lawgiver, almoſt in the ſame Terms with what *Herodotus* ſays of the *Perſians*; that "Αγαλμα μὲν θεῶν τὸ σύνολον οὐ κατεσκεύασε, διὰ τὸ μὴ νομίζειν ΑΝΘΡΩΠΟΜΟΡΦΟΝ.

Lett. 16. Inattention to what he certainly knew, that even the *Epicureans*, who defined the Deity to be ΤΟ ΑΙΩΝΙΟΝ ΚΑΙ ΤΟ ΜΑΚΑΡΙΟΝ; the ETERNAL and the BLESSED, yet affirmed he had the moſt beautiful of all Figures, that of *a Man*; for which they are deſervedly ridiculed, not by the Vulgar, who thought ſo too, but by the other Philoſophers, who had ſounder Sentiments of the divine Nature [p].

YOU ARE not therefore to expect poetical Entertainment from an Author who writes upon this Plan, nor to have the fair ſide of Mythology ſet in an advantageous Light: Not a word of the Wiſdom of the Ancients, the Depth of their Conceptions, Strength of their Fancies, or Services in civilizing the Savage Tribes of Men. On the contrary, whether from a proper Deference to his Profeſſion, or from ſome other View, he is conſtantly endeavouring to render the ancient Mythology *odious*, and with ſuperfluous Pains confuting ſtrenuouſly what no body now believes. In ſo doing he may by ſome be thought to have acted

ΘΡΩΠΟΜΟΡΦΟΝ εἶναι τὸν θεὸν· ἀλλὰ τὸν περιέχοντα τὴν γῆν ΟΥΡΑΝΟΝ μόνον εἶναι θέον, ᾗ τῶν ὅλων κύριον.
ΕΚΑΤΑΙΟΣ παρὰ ΔΙΟΔΟΡ. τὸν Σι. ἐκ τῶν Φωτ.

[p] Habebit igitur Linguam DEUS, et non loquetur: denteis, fauces, palatum nullum ad uſum, quæque procreationis cauſâ natura corpori affinxit, ea fruſtra habebit DEUS; nec externa magis quam interiora; cor, pulmones, jecur, cæteraque, detractâ utilitate, quid habent venuſtatis? quandoquidem hæc eſſe in DEO propter pulchritudinem vultis (Epicurei.)
M. T. CICERO De Nat. Deor. Lib. I.

acted decently in his Station, or perhaps wiſely for a Biſhopric; and *thus* I wou'd chuſe to underſtand his general Condemnation of the ancient Fables, and particular Arraignment of their Gods for permitting *Troy* to be ſackt without good Reaſons, rather than believe that he did not ſee the Danger of enquiring into the Nature and Attributes of the Deity upon Principles we do not fully comprehend. To judge of the Intentions of Providence by the Events that fall out in the World, Famines, Fires, Wars, Earthquakes, Peſtilence or Storm, might lead the unwary into an inextricable Labyrinth. It is only with Aſſiſtance of ſuperior Wiſdom, that we can fully account for theſe diſmal Shocks, that ſeem to make Mankind the alternate Sport of the Elements and their own Paſſions, and wind ourſelves out of the Maze of claſhing Principles. Lett. 16.

BUT I am likewiſe apt to imagine that Imitation of a great Pattern whom he often quotes, has contributed to give this Turn to the Abbé's Pen; a Prelate of vaſt Parts, learned, eloquent, artful, and aſpiring. By theſe Qualities he roſe to the firſt Dignities of the *Gallican*-Church; while another of a finer Fancy and better Heart, humble, holy, and ſincere, was cenſur'd at *Rome*, and diſgraced at the *French* Court. Both were entruſted with the Education of *Princes*; and acquitted themſelves of their

Lett. 16. their Duty in a very different manner. The one endeavoured to make his royal Pupil noble, virtuous and juſt, a Father to his People and a Friend to Mankind, by the Maxims of the inimitable TELEMAQUE: the other, in his *Diſcourſes upon univerſal Hiſtory*, is perpetually turning his Prince's Eyes from Mankind to the CHURCH, as the ſacred Object of his Care, 'from whoſe everlaſting Stem who-'ever ſeparates is loſt, and for whoſe Intereſts, 'in the Extirpation of Hereſy, and Aggrandize-'ment of her Miniſters, he is, like his Father '*Lewis* XIV. to exert all the Power he has re-'ceived from God [q].' The one has employ'd the Charms of Mythology to make Virtue appear amiable to an aſpiring Youth: the other employs his Eloquence in railing at it, and abuſing thoſe who uſe it. He can ſcarce ſpeak with Patience of the ancient Fables, or hear of an Allegory to explain them.

'The filthy Hiſtories, ſays he, of the Gods, 'their infamous Genealogies, their laſcivious 'Loves, their Feaſts, their Myſteries, were all 'allegorized: It was the World or the Sun 'that was underſtood to be the one ſupreme 'God. It was the Stars, the Elements, Fire, 'Air,

[q] Etudiez, MONSEIGNEUR, cette ſuite de l' *Egliſe:* —— Employez toutes vos Forces a rappeller dans cette unité tout ce qui s'en eſt dévoyé, et à faire écouter l' *Egliſe:*——Recommandez à vos Déſcendans l' *Egliſe*, plus encore que ce grand Empire de vos Ancêtres.

Diſc. ſur l' Hiſt. Univer. Part. II. §. XII.

'Air, Water, Earth, and their various Com- Lett. 16.
'binations that lurked under the Names of
'the different Gods, and Tales of their A-
'mours. Wretched and weak Refuge! For
'the Fables were ſcandalous, and all the Al-
'legories pitiful and forced.' No doubt ſome of them were: But were they *all* ſo, M. *Boſſuet?* You have need of clear Proof of your Aſſertion: For ſo did not *Orpheus* think, nor *Pythagoras*, nor *Plato*, nor *Zeno*, nor *Chryſippus*, nor the Fathers of Learning who invented Fables, nor the Reſtorers of it who explained them, nor even *Origen* the Champion of our Religion [r]: Nay, nor you yourſelf when left to your own quick Perceptions, and leſs intent upon an unneceſſary Refutation of Idolatry. Nature is ſtubborn, and Truth is powerful: For this ſame learned Prelate in the Sequel of this very Diſcourſe, when his Zeal we may ſuppoſe was a little cooled, ſtruck with the Juſtneſs and Elegance of theſe individual Allegories of the Gods, has himſelf explained ſome of them with great Beauty and Acuteneſs.

'ONE of the things, ſays he, that ſo
'much recommended *Homer*'s Poetry, was
'that

[r] Τὰ ΛΙΝΟΥ, καὶ ΜΟΥΣΑΙΟΥ καὶ ΟΡΦΕΩΣ ποιήματα, καὶ ἡ ΦΕΡΕΚΥΔΟΥ γραφὴ· —— τὸ μὲν τάγμα τῶν συγγραφέων ὀλίγου μὲν ἐφρόντισε τῶν αὐτόθεν ἐντευξομένων· μόνοις δὲ ἄρα τοῖς τροπολογῆσαι καὶ ἀλληγορῆσαι δυναμένοις ἔγραψε ἕκας-ῳ τὴν ἰδίαν φιλοσοφίαν.

Κατὰ ΚΕΛΣΟΝ. βιβ. α. See below Note v.

Lett. 16. ‘ that he ſung the Superiority and Victories ‘ of *Greece* over *Aſia*.’ This Superiority lies not in the Conqueſt of that Country by the *Greeks*, and the actual Deſtruction of it's Capital: No; it conſiſts, according to the ſagacious Biſhop, in the Arrangement and Diviſion of the Gods between the contending Nations. ‘ On the Side of Asia was *Venus*, that ‘ is, Pleaſure, fooliſh Paſſion, and Effeminacy. ‘ On the Side of Greece was *Juno*; that is, ‘ Matron-Gravity and Conjugal-Love; together ‘ with *Mercury*, Invention and Eloquence, and ‘ *Jupiter*, or political Wiſdom. On the Side ‘ of *Aſia* was brutal and impetuous *Mars*; ‘ that is War made with blind Fury: On the ‘ Side of *Greece*, was *Pallas*; that is Military-‘ Diſcipline and Bravery guarded by Judge-‘ ment [s].’

Naturam expellas Furcâ, tamen uſque recurret.

But perhaps theſe Allegories, thus explained, mean only to *pleaſe*; and are recommended for meer Amuſement. *That*, in *my* opinion, is enough; but not ſo in the eloquent *Prelate*'s. ‘ The Poets, Parents of Allegory, that ‘ were in every body's Hands, according to ‘ *him*, *inſtructed* more than they *entertain'd*: ‘ The greateſt Conqueror look'd upon Homer ‘ as his *Maſter* in the Art of Government. ‘ That

[s] Diſc. ſur l'Hiſt. Univ. Part III. §. V.

'That mighty Poet taught Men as much to Lett. 16.
'Obey, as to Command: For both he, and
'ſo many other Bards, whoſe Works are equal-
'ly grave and agreeable, aim at nothing ſo
'much as to celebrate the *uſeful Arts of Life*:
'They breathe nothing but the public Good,
'Love of their Country, Social Virtue, and
'that wonderful Civility of Manners we ad-
'mire among the *Grecians*:' Nay, upon theſe very Allegories lay the chief Streſs of the public Inſtruction. 'By *their* means every *Greek*
'came to believe that Underſtanding and true
'Courage was his natural Character; and of
'conſequence cou'd not bear the Thought of
'being vanquiſh'd by a *Barbarian*; which, in
'his Opinion, wou'd have been a Sacrifice of
'Virtue to Effeminacy, of the Mind to the
'Body, and of real Valour to brutal Strength
'depending upon Numbers[t].' Strange Effect of theſe pitiful, forced Allegories! One wou'd almoſt be tempted to think that the injured GENIUS of ancient Mythology had firſt ſtript M. *de Meaux* of his prieſtly Prejudice, and then forced his Pen to make *Amende honorable* for abuſing its Offspring. For this is not all: the ſame great Prelate has grievouſly forgot himſelf when he extols the Wiſdom of *Egypt*, the Mother-land of Mythology, and repreſents the *Egyptians*, it's Foſter-Fathers, as kept in the ſteady

[t] Ibid.

Lett. 16. Practice of Virtue, by a daily Meditation on the Meaning of their ſignificant Rites. 'One 'of their fineſt Contrivances, he ſays, to pre- 'ſerve their ſacred Maxims, was to clothe them 'with certain Ceremonies that imprinted them 'upon People's Minds: Theſe Ceremonies were 'gone about with deep Reflexion; and the ſe- 'rious thoughtful Temper of the Nation pre- 'vented their degenerating into unmeaning 'Forms.'

But were not the Stories of their *Gods* particularly ſcandalous? No: they were particularly uſeful to nouriſh the nobleſt Paſſion of the human Breaſt. 'One of the things, continues 'this ſtaunch Churchman, inſtilled with the 'greateſt Care into the Minds of the *Egyp- 'tians*, was a Veneration and Love of their 'Country. EGYPT, they ſaid, was the Dwel- 'ling of the *Gods*, where they had reigned 'for Millions of Years; the Mother of Men 'and Animals, which her Plains, impregnated 'by the River, had produced, while the reſt 'of Nature was curſed with Barrenneſs. The 'Prieſts who compoſed their Chronicles, com- 'prehending innumerable Ages, *filled them 'with Fables and Genealogies of their Gods, 'only to imprint the Antiquity and Pre-emi- 'nence of their Country upon the Minds of 'the People*[u].'

BE

[u] Ibid. §. III.

BE it ſo, M. *de Meaux!* They anſwered a noble End in ſo doing: But it was not ſolely for that Purpoſe theſe Fables and Genealogies were either invented in *Egypt*, or propagated over the *Eaſt*. They were full of higher Inſtruction, conveyed plainly to the Wiſe, tho' veiled from the Vulgar. Of which I will produce one unexceptionable Witneſs, as free from Suſpicion of Prejudice in their favour, as you were of practiſing the *Maxims of the Saints* *, when you were perſecuting their Author. 'In 'Egypt, ſays the moſt learned of the Fathers, 'the Prieſts have a ſecret Philoſophy concern-'ing the Religion by Law eſtabliſhed, con-'tained in their national Scriptures; while the 'common People only hear certain Fables 'whoſe Meaning they do not underſtand. 'Were any one to hear theſe Fables from a '*private Man*, and imagine he underſtood 'them without converſing with any *Prieſt*, 'or learning from one of *that* Order the *Egyp-'tian ſecret Doctrine*, he wou'd be extremely 'ridiculous. What I have ſaid of the Learned 'and Illiterate among the *Egyptians*, may be 'likewiſe ſaid of the *Perſians*, who have ſo-'lemn Rites performed by the Wiſe-Men (*Ma-'gi*) with Knowlege of their Reaſons and In-'ſtitution; while the ſuperficial Multitude con-'tent themſelves with the meer outward Rite

Lett. 16.

* A Treatiſe writ by M. *de Fenelon*, and made the Pretence of proſecuting him.

Lett. 16. ‘ or insignificant Symbol: And the same holds ‘ true of the *Syrians* and *Indians*, and of all the ‘ Nations, that have Fables and Scriptures [r].’

The Testimony is clear and decisive: With it I leave M. *Bossuet*; who might have display'd his great Learning and magisterial Eloquence without Animadversion, had he more regarded Truth, and the injured Merit of the greatest Modern that has done Honour to Mythology. It is not easy to ascertain what shou'd make some warm Ecclesiastics (for the wiser are far above such Weakness) so angry at the Allegories of the ancient Poets, *now* when all danger from their Deities is over. Of old indeed, when Temples and Revenues belonged to them; when the Wealth and Dignities of the Church were annexed to the allegorical Devotion, and vested in its Teachers, no wonder the good Fathers should fulminate against the wild and impious Worship: But *now*, when the Struggle is long since over, when the Father of Gods and Men has not had so much as a Lamb offered, nor his Daughter a single Grain of Incense burnt upon any Altar for near a thousand Years, it is hard to tell what shou'd awake their prepostrous Zeal, or make them so eager to mortalize the Emblems of Antiquity. Is there not, as I was hinting, some Infection

[r] Τὸ δ' αὐλὸ καὶ περὶ Σύρων, καὶ Ἰνδῶν, καὶ πάντων, ὅσοι καὶ ΜΥΘΟΥΣ καὶ ΓΡΑΜΜΑΤΑ ἔχουσι, λεκτέον.

Κατὰ ΚΕΛΣ. βιβ. α.

Infection in the Caſe? Some ſecret Operation like *Plato*'s Loadſtone [w], that communicates it's Virtue from the primary Paſſion through many inferior Links, (Iron-Rings all hanging by this original Magnet:) Theſe Rings ſucceſſively operating in the Votaries of *Apollo*, were Poets, Players, Rhapſodiſts, and all the Retinue of the Muſes down to the loweſt Link, the affected Spectator, where Enthuſiaſm ſtopt. In the ſame manner, has not the reading the flaming Invectives [x] of the primitive Fathers who were actually in the Struggle, a little infected their Followers with the ſame fiery Spirit and indecent Language [y]? *Euſebius* cannot endure to hear that the old Theology ſhou'd be applicable to the Powers of Nature, or capable of Allegory and a latent Meaning; but will needs Lett. 16.

 have

[w] ΙΩΝ, ἢ περὶ Ἰλιάδος.

[x] Τὸν σὸν Μισοπώγωνα, εἶτ' οὖν Ἀντιοχικὸν—τόλε μὲν ἡ πορφυρὶς μέσαν ἐποίει, καὶ οἱ πάνλα τὰ σὰ θαυμάζονλες κόλακες· νῦν δὲ πώγων ἐστὶ περιφθειρόμενος, καὶ περιστυρόμενος, καὶ τοῖς συμπεπονηκόσιν ὁμῶς γελώμενος.

ΓΡΗΓ. Ναζ. κατὰ Ιουλ. ϛασ. ϛηλιτευτ. β.

[y] Theſe polite, theſe civilized, theſe philoſophical Nations deified the worſt of Things, and the worſt of Men; and repleniſh'd Heaven with ſuch a Rout of Deities, as made it look more like a Jail full of Rogues and Villains than an Habitation of the Gods.——For when all is done, they were neither better nor worſe than mortal Men. *Saturn* and *Jupiter* were known Tyrants in *Crete*, *Apollo* a common Fidler, the *Muſes* Servant-Maids, *Eſculapius* a Tooth-drawer in *Arcadia*, *Venus* a known Strumpet to *Cinyras* King of *Cyprus* not long before the *Trojan* War. Theſe, and like theſe, were the Gods they worſhipped. Dr. PARKER's Demonſt. Part II. §. 39.

[z] Στηλιτ. α.

Lett. 16. have its Authors to have meant it groſsly and literally of Gods, as underſtood and believed by the Vulgar. He is ſo full of this, that he finiſhes the firſt and begins the ſecond Book of his *Goſpel-Preparative* with aſſuring us, 'That theſe Theologies of the *Phenicians* and *Egyptians* were no *Fables*, nor poetical Fictions concealing a different Senſe: But the Record or Teſtimony, as *they* wou'd ſay, of profound and pious Divines, containing a Doctrine older than all the Poets and Hiſtorians, to the Truth of which the Names and Notions of the Gods yet received over all the Towns and Villages of *Phenicia*, bear witneſs, and the Myſteries yearly performed in each: That this is plain both from other Writers, and particularly from the Confeſſion of the moſt approved Theologues; 'that the firſt and oldeſt Sages, Authors of 'the Doctrine concerning the Gods, had no 'Eye to *Nature* in their Compoſitions, nor 'allegorized the Tales concerning them; but 'reſtricted their Meaning to the Letter of 'the Narration.' — So that, he concludes, we need not go in queſt of ſtrained Applications to Nature, of which the Facts themſelves afford a plain Confutation.

ANOTHER Father of a clearer Head, tho' warmer Heart, goes not quite ſo far; he ſeems to allow a little unwillingly, the firſt Fables to have had Allegories; but ſays, moſt juſtly as

'to

to the later *Grecians*, that the Doctrine they contain'd was unfixed and variable. Lett. 16.

'Let ancient *Orpheus*, says he ironically, present himself before a solemn Assembly with his enchanting Song and harmonious Lyre, that drew Woods and Wild Beasts after it: Let him invoke his *Jupiter* in the wondrous Words and transcendant Conceptions of his Theology:

Most great, most glorious Jove! *tho' wrapt in Dung,*
Of Horses, Sheep and Mules —— *.

'Then let him consider their marvelous and allegorical Meanings; and let his Doctrine, quitting these Portents, bewilder itself among the Depths and Precipices of a vague Theory [z]:' which last Stroke, by the by, I believe was meant as a Hit at *Porphyry* and *Jamblichus*, the then Patrons and Props of the new-modelled Mythology [a].

With better Sense St. Austin, after exposing the Absurdity of their Worship, starts the Objection; that these same Rites have natural Allegories; that is to say, they are Explications of the Laws of Nature, by which

* See above p. 173.

[z] Στηλιτ. α.

[a] Οὗτος ὁ λόγος σὸι τῶν Πορφυρίε ψευσμάτων καὶ ληρημάτων (ἀντιτάττεσθω) οἷς ὑμεῖς ὡς θείαις φωναῖς ἀλάλλεσθε. Αὐτοθ. Ω

Lett. 16. the World was created at firſt, and by which it ſtills ſubſiſts: 'As if, ſays he, natural Al-'legories were the Matter in queſtion, and not 'divine Truth; or that we were diſputing what 'were the Rules of Nature, and not what was 'the Rule of God!' This is touching the Point: For how properly he diſtinguiſhes between the Laws of Nature and the Will of its Author, otherwiſe than between Cauſe and Effect, is not to our preſent purpoſe; but the Diſtinction between them as *Objects of Worſhip* is highly pertinent; and at the ſame time that it decides the Queſtion between him and his then Adverſaries, it leaves the ancient Sages in full Poſſeſſion of their Allegory.

But why then does both he and the greater part of the Fathers favour the mortalizing Scheme introduced by *Euhemerus*; that all the Gods of the Ancients were once Men? For two Reaſons: Firſt it was a cheap and ready Method of Confutation, that rid them of all the Gods at once, like *L*****'s *ſhorteſt Way with the Diſſenters*: Next it was the moſt *odious* Light in which they cou'd repreſent them. All the Ancients believed that dead Bodies were *impure*, and that whatever touched them was polluted and unholy until it underwent a proper Purification. This gave them a kind of Horror at whatever had a relation to a Corps, and made them ſhrink with Averſion from Sepulchres and Places of Burial, which they called

called *Sacred*[b] in the first and worst mean- Lett. 16.
ing of the Word. The most hideous Form
therefore in which the ancient Temples cou'd
be dress'd up, was to represent them as Tombs;
and make the Worship performed in them pass
for *funereal Rites* to the Carcasses of departed
Mortals. To prove this, *Clemens* of *Alexandria* has made a large Compilation in his Miscellanies[c] transcribed entire by *Eusebius*, and often referred to by the other Fathers: And as the Assertion was true *in part*, and that most People had neither Learning nor Leisure enough to make the grand Distinction †, it came to be generally admitted as true *in whole*. The succeeding Fathers took it upon the word of their Predecessors, and transmitted it to the Monks, who faithfully handed it down to later Times[d]. Under this Prepossession many learned Moderns have gone upon various Scents in quest of the human Origin of the ancient Gods. Their several Attempts resemble the different Systems of Philosophy contrived to account for

[b] —— Intestabilis et *sacer* esto. HORAT.

[c] Περὶ τῦ νεκρῶν εἶναι τάφυς τὰ καλουμένα αὐτῶν ἱερὰ τῶν θεῶν.

ΚΛΗΜ. ΣΤΡΩΜ.

† See ARISTOTLE, above p. 180.

[d] Por feitos immortais e soberanos
No Mundo, a os Varões esforço e arte
Divinos os fizeram, sendo humanos:
Que *Jupiter*, *Mercurio*, *Febo*, e *Marte*,
Eneas, e *Quirino*, e os dous *Thebanos*,
Ceres, *Palas*, e *Juno* com *Diana*,
Todos foram de fraca carne humana.

LUSIAD. Cant. IX.

Lett. 16. the Phænomena of Nature. The Authors of theſe Syſtems are commonly ſo full and fond of one Principle of their own Invention, or at leaſt of their own Applying, that by *it's* ſole means they muſt needs explain the Structure, and unravel the Myſteries of the Creation. This *Gilbert* attempted by *Magnetiſm*, Dr. *More* by his *hylarchic* or Matter-ruling Genius, and M. *des Cartes* by *Matter* and *Motion*.

In the very ſame manner, the excellent Abbé *Pluche*, whoſe Works I read with real delight, reduces the whole Gods of Antiquity to certain Statues or emblematical Figures ſet up in public Places in *Egypt* by way of Almanach, to warn the People of Seed-time and Harveſt, or like Heralds to proclaim Peace and War: Our learned and unwearied Traveller Dr. *P****, circumſcribes them to a few of the firſt *egyptian* Kings: The Abbé *Banier* to real hiſtorical Perſons, or dead Men deified; and the greater part, *Voſſius*, *Bochart*, *Huet*, and of late M. *Fourmont*, will have the Gods to be *Scripture Worthies*, and their Legends to be *hebrew Tales* miſunderſtood.

But Mythology is a vaſt and various Compound; a Labyrinth thro' whoſe Windings no *one* Thread can conduct us; 'ſince all 'the Powers of Heaven and Earth, whatever is, 'whatever acts, whatever changes, whatever re-'mains the ſame, is by ſome congruent Image

'to

'to its peculiar Nature, variouſly painted in this 'mimic Mirror of the Univerſe.' The primary *great Gods* repreſent its principal Parts and Powers, the numerous *inferior* Train exhibit either the under-parts of the World and their Influences, or they belong to human Paſſions and human Tranſactions as connected with them: The reſt are *Men* adopted into the number of Gods, and frequently *blended* with the original Deities.—To imagine all *theſe* can be reduced to *one* Claſs, and their infinite Relations, Explications, Applications and Miſapplications, through ſucceeding Ages of different Taſte, and diſtant Nations of different Manners, can be traced and laid open by any *one* however ingenious Syſtem, is believing an Impoſſibility. It is like ſeeking a full View of the World with the Light of a Taper; and an Attempt to ſubject the Vagaries of heated Fancy on ſuch Subjects as Religion and Philoſophy to a ſimple Uniformity. It may ſhew great Acuteneſs, and greater Learning, as indeed it has done; but turns out at beſt a pretty ingenious Hypotheſis, like *Des Cartes' Vortices* or *Epicurus' Atoms*; a Fiction in the main with ſome mixture of Truth. Lett. 16.

'THE finding all the Gods of the Ancients, 'ſays a learned Antiquary, to be *Jewiſh Pa-* 'triarchs, ſeems unſupported by every thing, 'but a pious Intention of doing honour to the 'Bible.

Lett. 16. ‘ Bible. For by what we can collect from
‘ *Pagan*, or even *Jewiſh* Antiquity, the Hiſtory
‘ of *that* People was leſs celebrated or known
‘ than of any People whatſoever: But known
‘ or unknown, continues the ſame Author, it
‘ is ſomewhat hard, methinks, that they will
‘ not allow *Greece* the honour of producing
‘ one ſingle *Hero*; but that they muſt all be
‘ fetched from *Paleſtine*. One wou'd have
‘ thought the Number of the *Pagan*-Worthies,
‘ and the *Paucity* of the *Jewiſh*, might have
‘ induced our Critics to afford *thoſe* ſome home-
‘ ſpun Heroes of a ſecond rate at leaſt: But
‘ this, it ſeems, would look ſo like a ſacrile-
‘ gious Compromiſe, that an *Expedient* is con-
‘ trived to leſſen this Diſparity of Numbers;
‘ and Moses alone is found to be *Apollo*, *Pan*,
‘ *Priapus*, *Cecrops*, *Minos*, *Orpheus*, *Amphion*,
‘ *Tireſias*, *Janus*, *Evander*, and *Romulus*, and
‘ about ſome twenty more of the *Pagan* Gods
‘ and Heroes. So ſays the learned and *judici-*
‘ *ous* Mr. Huet, who not content to ſeize
‘ all he meets with as lawful prize within
‘ the Waſte of *fabulous* Times, makes cruel
‘ Inroads into the cultivated Ages of *Hiſtory*,
‘ and will ſcarce allow *Rome* to have its own
‘ Founder. Nay ſo jealous are they of this
‘ fairy Honour paid to the Scripture, that I
‘ have met with thoſe who thought it much
‘ incroached on, if we ſhou'd believe there

'was any other Origin of *Human-Sacrifice*, Lett. 16.
'than the Command to *Abraham* to offer up
'his Son. This contending for ſo extraordi-
'nary an Invention puts one in mind of thoſe
'Grammarians who from a due Regard to the
'Glory of ancient Times, will not admit either
'the Great or Small Pox to be modern Diſcove-
'ries, but vindicate thoſe ineſtimable Bleſſings to
'all-knowing Antiquity[e].'

A PREJUDICE therefore derived from the *Fathers*, and a pious Deſire to put honour upon the *Jews* have led many Men aſtray. Miſguided by theſe, they have taken a ſlippery Road where *Reſemblances* are miſtaken for *Proofs*, of the God and Mortal's being one and the ſame Perſon. A Road full of Mazes, and frequented by Phantoms that promiſe to direct, and then deceive you. Many great Men, whoſe Names I truly honour, have wildly wandered in it, in ſpite of the wideſt Literature, and found, or *imagined* Reſemblances, in virtue of which they concluded the moſt different Perſons to be the ſame Individual. An Example will better convince you of the Fallacy of this way of reaſoning; and in that very Inſtance where they think themſelves leaſt obnoxious to Deluſion, I mean the Identity of the *Jewiſh Lawgiver* with the *God of Wine*. The chief

[e] DIVINE LEGAT. Book II.

Lett. 16. chief Points of Reſemblance, collected with infinite Pains and Pomp of Learning, are theſe.

I. BACCHUS was born in *Egypt*, put into a Ruſh-Baſket, and committed to the River: So was MOSES. II. *Bacchus* had two Mothers, and was very comely: So had *Moſes*. III. *Bacchus* was bred in *Arabia*, from whence he iſſued and led wondering Nations after him by miraculous Feats: So did *Moſes*. IV. *Bacchus* was a Legiſlator, and had a two-fold Law engraved upon two Plates *: So had *Moſes*. V. *Bacchus* is painted with Horns, and always accompanied with a Dog: So is *Moſes* [f]. VI. In fine *Bacchus* and the *Bacchants* handled Snakes unhurt, brought Streams with a Stroke of their *Thyrſe* from the Rock, made Fountains flow with Wine and Milk, and Honey diſtill under their Steps: So did *Moſes* in every point.

NOW to ſhew how tickliſh it is to truſt to theſe Co-incidencies, let us ſuppoſe that we had known the Hiſtory of *Romulus* the Founder of *Rome* with no more Certainty (as it is not with much) than we do the Conqueror of the *Eaſt*'s; that we had only a ſcattered Tradition about him equally vague with the myſtic Hints about the *Nyſean* God. In that Caſe, what ſhould hinder ſome ſagacious Sage to

* ΔΙΠΛΑΚΑ ΘΕΣΜΟΝ.

[f] *Kaleb* in *Hebrew* and *Kalb* or *Kelb* in *Arabic* ſignify a *Dog*, the Name of *Moſes*'s chief Favorite.

to affirm, that *Romulus* and *Moſes* are one and the ſame Perſon. For I. ROMULUS at his Birth was expoſed in the River for fear of a great King: So was MOSES. II. *Romulus* was ſpared by the Water, and moſt fortunately preſerved: So was *Moſes*. III. *Romulus* was educated as a Shepherd, and kept his ſuppoſed Father's Flocks: So did *Moſes*. IV. *Romulus* defeated and killed the King who had cauſed him to be expoſed: So did *Moſes*. V. *Romulus* led forth Tribes to new Seats, was a Lawgiver and Founder of a State: So was *Moſes*. VI. *Romulus* introduced a Senate or Court of Elders into his new Polity: So did *Moſes*. VII. *Romulus* was both King and Prieſt; and had a Brother more prieſtly than himſelf: So was *Moſes*, and had a Brother the ſame. VIII. *Romulus* conquered Kings, and with Hands lifted up to Heaven, averted a Defeat, and obtained a Victory: So did *Moſes*. IX. In fine, *Romulus* diſappeared from among Men, prone to worſhip him as a God, the manner of his Death, and Place of his Burial being equally unknown: So did *Moſes* in every point. If therefore the ſimilar Circumſtances of their Fortune and Atchievements prove *Moſes* and *Bacchus* to be the ſame Perſon, much more muſt the ſame ſort of Evidence prove *Moſes* to be *Romulus*; and then, by the grand Rule of Reaſoning, *Bacchus*, *Moſes* and *Romulus* muſt

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Lett. 16. muſt neceſſarily identify, and the *Italian* and *Arab* (if *Bacchus* be a Mortal) muſt be loſt in the *Jew*.

THE Limits of Truth and Falſhood are not always eaſily fixed: But eſpecially in *mythical* Matters, their Barrier at this Diſtance of Time, is often like *Mahomet*'s Bridge[g]; finer than a Hair, ſharper than the Edge of a Sword, and ſo beſet with Briars and barbed Thorns on each ſide, that to paſs it without ſupernatural Aſſiſtance is next to impoſſible. What clearer Evidence of this than the Variety and Contrariety of the claſhing Syſtems? While ſome will have all the Gods of Antiquity to have been *Egyptian* SIGN-POSTS[h]; others *Egyptian* KINGS[i]; others *Theſſalian* PRINCES[k]; others *Jewiſh* PATRIARCHS[l]; others KINGS of the ſeveral Countries where they were worſhip'd, or the COUNTRIES themſelves[m]. But if you deſcend from the general Syſtem to Particulars, even thoſe who agree in the main differ widely in the detail. Of thoſe, for inſtance, who transform the Heathen Gods into *Jews*, ſays one, *Saturn* is *Adam*, *Rhea* and *Atê* is *Eve*, *Jupiter* is *Cain*, *Prometheus Abel*, *Lamech Apollo*, *Jabal* is *Mercury*, *Noëma Venus*, *Bacchus Noah*, *Janus Noah*, and *Phaëton*

[g] *Al Sirât*, in *Arabic*, the Paſſage over Hell to Paradiſe.
[h] M. l'Abbé *Pluche*. [i] Dr. *P******. [k] M. *le Clerc*.
[l] *Voſſius*, &c. [m] M. *Bianchini*.

Phaëton Elias in his fiery Char[n]. No, ſays another, *Saturn* is *Noah*, *Sem* is *Pluto*, *Cham Jupiter*, *Japhet Neptune*, *Nimrod Bacchus*, and *Phut Apollo*[o]. No, ſays a Scholar of the former, *Saturn*, *Jupiter*, *Pluto*, *Neptune*, *Bacchus*, *Mercury* and the whole Train of the Gods center in *Moſes* alone, and all the Goddeſſes in *Zipporah* his Wife, or *Miriam* his Siſter[p]. No, no, you are all wrong, ſays another, happy in a Diſcovery hid from the Critics, for three thouſand Years, CELUS or the Heaven is *Terah*, *Saturn* is *Abraham*, *Rhea Sarah*, *Keturah Ceres*, *Hagar Pallas*, *Iſaac Jupiter*, *Rebecca Juno*, *Iſhmael Pluto*, the good *Jacob* the Giant *Typhon*, *Leah* is *Dione*, *Rachel Venus*; their Maid *Zilpah* is a younger *Rhea*, and *Bilha* one of the *Fates*: *Diana* was their *Family-midwife*; and their *Nurſes*, *Bed-makers*, *Chamber-maids*, *Dreſſers*, &c. made the *Artemides* or Nymphs of *Diana*'s Train[q].—— Such is the Evidence that reſults from imaginary Reſemblances between real and fictitious Perſons; and upon ſuch Evidence, ſupported by equivocal Alluſions and tortured Etymologies, have the plaineſt Allegories been rejected, and emblematical Gods metamorphoſed into the Chiefs of a vagrant Tribe, and the Implements of their Seraglio.

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BUT

[n] *Kircher*, *Voſſius*, &c. [o] M. *Bochart*.
[p] M. *Huet*. [q] M. *Fourmont*.

Lett. 16. But if contrariwiſe you pretend to argue, not from a *Reſemblance* between *Perſons*, real or fictitious; but to fix a Perſon from the *Circumſtances of a Fable*, your Footing is ſtill more ſlippery. Mythology is not only a perfect *Proteus* herſelf, but communicates a tranſforming Virtue to all ſhe touches; for that Perſon human or divine is not ſo real, whom with two or three Epithets muttered like Charms, and a ſmall Variation of his Pedigree, ſhe can not change into a Shadow. What Perſon more real than *Samſon*, or whoſe Feats of Strength are to be more literally underſtood? Yet he and they are allegorized away by a very learned Man into the Subtleties of the Sceptical Philoſophy. As *Atlas* and *Hercules* of old, becauſe of their celeſtial Science were ſaid to ſupport the Heaven on their Shoulders, in the ſame manner, ſays he, the bodily Strength attributed to *Samſon*, is to be underſtood *figuratively* of the Powers of his Mind, whoſe ſuperior Penetration convinced him of the Incertainty of all things, and made him a *Sceptical Hero*. His firſt Exploit was to kill the Lion, in whoſe Mouth he found delicious Nouriſhment. The preſumptuous *Dogmatiſt* is the Lion, out of whoſe Mouth he draws Arguments to confound him, and nouriſh himſelf in his own *Scepticiſm*. *Samſon*'s Foxes ſet on fire the Corns of the *Philiſtins*. The

Cauſes

Cauſes of Doubt collected by the Sceptic, and tied together in one Chain of Argument, burn up and lay waſte the Sciences, the Growth and Produce of the dogmatic Philoſophers. *Samſon* carries off the *Gates* of their Town and ſets them upon a Hill. The *Senſes*, the Inlets or Gates of Knowledge are ſhewn by the Sceptic to be ſo evidently fallacious, that it turns to a Demonſtration expoſed to public View. The dogmatical *Philiſtins* ſeize this ſlippery *Samſon* at laſt, ſhear off his Speculations the Produce of his Head, where his great Strength lay; and tye him with their mighty inſurmountable Argument, 'That if there be nothing certain, then the Foundation of Scepticiſm is incertain likewiſe: So that he muſt either chuſe to periſh himſelf, or allow that Propoſition to be certain, *that there is nothing certain.*' He chuſes the former, includes his own fundamental Maxim in the general Doubt, and to be avenged for his two Eyes, involves himſelf and his Enemies in the ſame inevitable Ruin. But the prime Hieroglyphic in all his Story and the moſt pat for our Purpoſe is the *Jaw-bone of an Aſs* with which he gave his Enemies ſuch a notable Overthrow: With this natural Emblem of *Ignorance* and *Inconcern* he laid the bold Aſſerters of Infallibility by hundreds at his feet. He confounded the Pride of the ſelf-ſufficient Sophiſts; ſhew'd them they were but Aſſes; and weary with Lett. 16.

Lett. 16. disputing, he drank sweetly of the Stream of Contentment that flows from a due Sense of our own Incapacity, and delivers us from the vain Pursuits and endless Disappointments that attend presumptuous Searches, and mock our Attempts to know beyond our mortal Nature and finite Capacity [i].

LET me now set before you another Allegory; the Explication of a Fable contrived by the Devil, says a Man of immense Learning, in order to expose a Prophecy before its Accomplishment. It is the Story of SILENUS, the Tutor and Companion of *Bacchus*; whose Name he derives from *Shil*, or *Silan*, in the same manner as from *Shîr* a Song the *Phenicians* derived their *Shiran*, and the *Greeks* their *Syrens*. 'It is said of *Shilo*, *that to him* 'shall the People be gathered for Instruction,' and therefore *Silenus* is extremely learned, 'the Preceptor of the young *Bacchus*, and 'in *Virgil* sings of the Rise of Things, from 'Chaos, and the Formation of the World, 'which is a real *Cosmogony*. *Shilo* is repre-'sented as *tying his Foal to the Vine, and* 'to the choice Vine the Colt of an Ass. Si-'lenus is always lolling upon his broad backed 'Ass, (*patulo ut semper Asello*) and an inse-'parable Companion of the God of the Vine. 'Shilo is to *wash his Robes in Wine, and his* 'Garment in the Blood of the Grape, like those

[i] LA MOTHE LE VAYER. Opuscule Sceptique.

'thoſe *who tread in the Wine-Preſs.* To tread Lett. 16.
'the Grapes is the particular Function of *Si-*
'*lenus.* But nothing is ſo impious, as that they
'feign him to be always drunk, and his Veins
'diſtended with laſt Night's Liquor, becauſe
'it is juſt ſubjoined of *Shilo, his Eyes ſhall*
'*be red with Wine.* The Concluſion of the
'Prophecy is, *and his Teeth ſhall be white*
'*with Milk*; and therefore *Silenus*'s Food is
'Cheeſe curdled with Fig-Juice, and the Milk
'of a Cow †. The Devil, concludes this great
'Scholar, could not contrive a more ugly Tale,
'to profane the moſt holy Myſteries of our
'Religion, and expoſe them to the Ridicule
'of wicked Men [k].

BUT now ſee how the Tables turn! The Devil, according to another eminent Author, had not the leaſt hand in the matter; but as he will needs have *Abraham* to be *Saturn*, *Iſaac Jupiter*, and *Eſau* to be *Bacchus*, and *Oſiris* from his dwelling in Mount *Seir*; ſo he pretends, that *Silenus* can be none other than *Eſau*'s Father-in-Law *Ana*, called likewiſe the *Seirian* (tho' he was a *Hivite*) and that his Name is a Compound of *Seiri-ana*, *Sir-enah*, *Silenus*.

'BOCHART'S *Silenus*, derived from *Schilo*,
'is, he ſays, a moſt extraordinary thing: It

† Καὶ τυρὸς ὀπίας ἐστὶ, κὴ βόος γάλα.
ΕΥΡΙΠΙΔ. Κύκλωψ.

[k] S. Bocharti CANAAN. Lib. I. Cap. 18.

Lett. 16. ‘ is true, the other Circumſtances of that ‘ Prophecy agree pretty well with the Pre- ‘ ceptor of *Bacchus*; but what is that but ‘ explaining one Myſtery by another? The ‘ whole Detail of *Jacob*'s Prediction [1] has ‘ hitherto been a perfect Riddle, and is ren- ‘ dered ſtill more ſo by the Zeal of the Com- ‘ mentators. What I dare affirm is, that from ‘ *Schiloh*, whoſe Meaning we know not, M. ‘ *Bochart* ought not to have deduced the ‘ Term *Silenus*. *That* God is called *an old* ‘ *Satyr*; and his Name was anciently pro- ‘ nounced *Seirênos*. Now if we recollect that ‘ the Satyrs of *Bacchus*'s Retinue were none ‘ other than *Eſau*'s Troop of *Sêïrim*, *Seirians*, ‘ then the old *Seirian*, *Ana*, is the true *Si-* ‘ *lenus* [m]. This *Ana*, we are told, found *hot* ‘ *ſprings* in the Deſart while he was feeding ‘ his Father's Aſſes; or as others read, found ‘ *Mules*; and probably made uſe of them in ‘ his Expeditions with *Eſau* preferably to any ‘ other Animal, as having been the Inventer ‘ of their Propagation. Hence *Silenus* is al- ‘ ways mounted on his *Aſs*, always accom- ‘ panies *Bacchus*, and ſchools the God amidſt ‘ his Conqueſts [n].’ What pity that the fair *Aholibama*,

[1] Genes. XLIX. §. 10.

[m] It is no ſtrained Etymology of Σειλῆνος from σείω *quatio*, and λῆνος *Torcular*: But I believe it really comes from سيل *Silan* or *Sailan* Fluxus, Fluxibilitas, and יין *Ian* Vinum. The *n* in *Silan* is only accidental.

[n] M Fourmont, Reflex. Crit. ſur les Hiſt. &c. Liv. II. Sect. 3. Ch. 14.

Aholibama, *Ana*'s Daughter, and *Eſau*'s beloved Lady ſhou'd not be found to be the forlorn *Ariadne?* That his Mother *Rebecca* ſhould not be SEMELE inſtead of *Juno?* or his eldeſt Son Duke *Eliphaz*, ſhou'd not be *Bacchus*' firſt-born *Staphylus* [p], tho' plainly meaning a *Grape*; Nature's firſt Step in the Production of Wine. Lett. 16.

WHOEVER goes in queſt of Similitudes to a fav'rite Object, will be ſure to find, or to imagine he finds them: neither Learning, nor Ingenuity can ſecure him from Illuſion: nay the warmer his Fancy, the more ſlippery is his Footing; and the wider his Views are, without a cool and maſterly Judgment, they but furniſh more Phantoms to lead him aſtray. The *three States* which a great Man * had conceived the World was ſucceſſively to paſs thro', had ſo poſſeſſed his Imagination, that he believed them to be typified by the *Jewiſh* Temples. The firſt (*Solomon*'s) repreſented the Earth before the Flood; the ſecond, inferior to the firſt, repreſented the preſent ſhattered State of the Globe ſince the Diſruption of its fine Shell by the Deluge; and *Ezechiel*'s Temple, the moſt beautiful of all, is to figure with the new Form, which this ſecond Temple of the World will aſſume after the Conflagration. The *Cabbaliſts* have a Notion that the Tabernacle made

[p] Σταφυλὸς.

* Dr. T. BURNET.

Lett. 16. by *Moſes* was a Model of the Univerſe in miniature; but when they come to explain every Part, they are as much at a loſs how to adjuſt them, as the truly learned Doctor muſt have been to tell, What State of the Earth was repreſented by the *Jewiſh* Temple built under the later Kings, and deſtroy'd by *Titus Veſpaſian?* Thus you ſee what comes of Attempts to take Things off their natural Hinge, and hang them upon our own ingenious Suppoſitions: It proves an untoward Machine, which neither Learning nor Genius can keep a going.

But after wandering thro' ſo many different Schemes, wou'd you be content to have all the various Gods of the Ancients ranged, and ſet before you in one comprehenſive View? They fall naturally into *three* Claſſes, and had Worſhippers ſuited to them of *three* different Characters. I. The Parts and natural Powers of the Univerſe, called out of *Chaos*, ſaid the Poets; formed in *Chaos*, ſaid the Philoſophers †, by an all-wiſe Mind that firſt regulated and ſtill keeps them in order. II. Genii, or ſpiritual abſtract Subſtances, ſuppoſed to exiſt in, or preſide over theſe Powers; and III. Human Creatures deïfied. The Worſhippers of the *firſt* were the wiſe and knowing

† Δόξειε δ' ἂν καὶ Ησίοδος ὀρθῶς λέγειν, ποιήσας πρῶτον τὸ ΧΑΟΣ.—ὡς δέον, πρῶτον ὑπάρξαι χώραν τοῖς οὖσι, διὰ τὸ νομίζειν, ὥσπερ οἱ πολλοὶ, πάντα εἶναί που, καὶ ἐν ΤΟΠΩ. ΑΡΙΣΤΟΤ. Φυσικ. Ακροασ. βιβ. Δ.

ing *Few*, who believed in one ſupreme God, go- Lett. 16.
verning all the ſubordinate Powers of the World. The Worſhippers of the *ſecond* were the middle ſort of People, of good Senſe in the Affairs of Life; but who had no Leiſure nor Inclination to queſtion the received Religion. The Worſhippers of the *laſt*, and of every thing that had the Name of a God, were the unthinking Multitude, ſtanding in awe of their Statues, and ſwallowing the literal Legend.

PYTHAGORAS taught that GOD, the firſt *Cauſe*, was imperceptible, inviſible, incorruptible, and only to be apprehended by the pure intellectual Faculty of the Soul. The pious peaceful NUMA forbid the making any Statue or Image of *God*, after the Likeneſs of mortal Man or other living Creature; it being neither holy in itſelf to liken the Supreme exalted Nature to any baſer Being, nor poſſible to attain the Knowlege of God otherwiſe than by the *Underſtanding*. While ſome natural Philoſophers, Materialiſts, were bungling like *Spinoſa*, or bewildered like *Des Cartes*, in their incoherent Schemes, ANAXAGORAS brought forth his divine Principle, *That when all things lay mingled in one mighty Maſs, a* MIND, *allwiſe and all powerful, mildly interpoſed, ſeparated the jarring Parts, and reduced them into order*; and in ſo teaching, ſays a ſevere Judge, ‘ *he ſeem'd like one who ſees among the*

Lett. 16. ‘ *Blind*[a].’ ANTISTHENES the Parent of the *Cynics* affirmed, that *God* cannot be viewed with our mortal Eye, becauſe he reſembles no viſible Thing; ſo that we need not imagine it poſſible to frame any Idea of him from Statues, Pictures, or any material Repreſentation[b]. XENOPHANES, with his wonted Tartneſs, ſaid, that if the Ox or Elephant cou'd carve or paint, they wou'd certainly repreſent God under the Form of their own Species, and juſt with as good reaſon as *Phidias* and *Polyclete* had imagined he reſembled a Man. Even the pious *Xenophon*, devout almoſt to Superſtition, the great Patron of Sacrifice and Divination, if we may truſt a learned[c] Father, cou'd ſay, that tho' we might well diſcover the Immenſity and all-mighty Power of *God*, as he moved and governed all Things, being himſelf immovable, yet it is impoſſible to conceive the Form of his Countenance, or know his real Aſpect. Nay much later, and in more bigotted, becauſe more ſlaviſh Times, the inquiſitive ADRIAN ſtill prying into Futurity, and canvaſſing all the hidden Things in Heaven and Earth, built many a beautiful Temple, with ne'er a Statue or Image of the Divinity within it, nor e'er a Beaſt or Burnt-Offering allow'd in the Worſhip. A Song in honour of the God, or Hymn to the Hero,

[a] ΑΡΙΣΤΟΤ. Μετὰ τ. Φ.

[b] Apud *Theodoret. Cyrenenſ.*

[c] *Arnob.* adv. *Gentes.*

Hero, ſolemnly performed on appointed Days, was all the Oblation he thought cou'd be acceptable to the divine immaterial Nature. Lett. 16.

I SHOULD make a long Letter, or rather a Book by itſelf, were I to tell you all that the ancient Sages, or PLATO ſingly, has ſaid upon this Subject. I reſerve the divine Philoſopher for ſome Opportunity when I can do him more Juſtice: Let me conclude this part of the Proof of my Diſtribution of the Gods and their Votaries with the Words of his great, and for the honour of Learning, I wiſh I cou'd not add, ungrateful Scholar; a Man of the *keeneſt* Parts that ever wrote: 'GOD, ſays he, is always 'the Object of Admiration; and the more 'he is viewed, the more marvelous he appears. 'For God is *Life*; as the Action of MIND 'is Life. HE is the Source of *Action* and '*Motion*: and ſelf-exiſtent Action is *his* Life, 'tranſcendent, and eternal. We affirm there-'fore, that GOD is the living, everlaſting, BEST 'of Beings; and that Life eternal, and unin-'terrupted Duration is the peculiar Attribute 'of God, and conſtitutes his Godhead [d]. From theſe Teſtimonies I infer, that the wiſe and knowing *Few* among the Ancients acknowleged *one* all-wiſe MIND that firſt regulated the Parts and Powers of the Univerſe, and ſtill keeps them in Order.

BUT

[d] ΑΡΙΣΤΟΤ. Μ. Τ. ΦΥΣ. βιϐ. λ.

Lett. 16. BUT what will you ſay, when for *Examples*, of the *Middle* ſort of People, I produce Men of no leſs Note than the learned *Varro*, and contemplative *Plutarch?* I am ſorry for it; the Acuteneſs of the firſt, and Piety of the laſt, might have done honour to greater *Reach:* but hear the Creed of the former. 'As for 'my part, ſays he, I believe that God is the 'Soul of what the *Greeks* call ΚΟΣΜΟΣ, the 'UNIVERSE; and that the *World* itſelf is God*: 'But as a wiſe Man is ſo denominated from 'his *Mind*, tho' he conſiſt of Mind and Body, 'in the ſame manner the World is called 'God from the *Mind* that predomines. It 'is divided into two Parts, *Heaven* and *Earth*; 'and Heaven into other two, *Ether* and *Air*; 'and the Earth into *Water* and *Land*. The 'higheſt of theſe is the Ether, next Air, then 'Water, and laſtly Earth. All which four 'Parts are full of living Souls; the Ether and 'Air of Immortal, the Land and Water of 'Mortal. From the utmoſt Circumference of 'Heaven to the Orbit of the Moon, inhabit 'etherial Minds, *the Hoſt of Heaven*, who are 'not only underſtood, but *ſeen* to be the cele-'ſtial Gods. Between the Moon's Orbit and 'the Height to which the Winds and Rains 'aſcend are aerial Beings not to be perceived 'by the Eye, but only by the Mind; and 'they

* It is the Orphic Doctrine: See ΠΟΙΗΣ. ΦΙΛΟΣΟΦ. publiſhed by H. STEPHENS.

'they are called *Heroes*, *Lares*, and *Genii* [e].' Lett. 16.
This is the Sum of his Creed; and of a piece with it is his Syſtem of Divinity.

THERE are, he ſays, three kinds of Theology, or three Methods of treating of the Nature of the Gods: one *mythical*, another *natural*, and a third *political*. They call that mythical which is moſt employ'd by the *Poets*; the natural belongs to the *Philoſophers*; and the political to the *State*. In the firſt I named, many things are feigned contrary to the Nature and Dignity of the Immortals; ſuch as that one God ſprang from a Head, another from a Thigh, another from Drops of Blood; here we are told that the Gods ſtole, that they committed Adultery, that they ſerved as Slaves to a mortal Man; and in ſhort, here we find every thing aſcribed to the Gods, which not only a Man, but the vileſt of Mankind cou'd be guilty of. The ſecond I mentioned is the Subject of the Books of the Philoſophers, where you find many Queſtions put about the Gods; as, Who they are? Where they are? Of what, and what kind of Race? Of what Duration? If they be from Eternity? if they ſpring from Fire as *Heraclitus* thought? if from Numbers as *Pythagoras?* if from Atoms as *Epicurus?* With many other ſuch Diſquiſitions, which our Ears can better bear in private within the Walls of a College, than in public Meetings abroad. The

[e] Apud *Auguſtin.* de Civ. Dei. Lib. VII. Cap. 6.

Lett. 16. The third ſort of Theology properly belongs to the Members of a State, and ſhou'd be known and exerciſed eſpecially by the Clergy. It preſcribes what Gods ought to be publickly worſhip'd, what Sacrifices it is proper for every one to offer, and what holy Rites to perform. The firſt Theology is chiefly adapted to the Stage; the ſecond to the World; and the third to the State[f]. That is to ſay, that *M. Varro* thought the chief Uſe of Mythology was *Diverſion*; that the Books of the Prieſts were calculated for *Policy*, and the real Nature of the Gods was given, as *Solomon* ſays of the World, for Men to *reaſon on*. How far he carried his own Enquiries you have already ſeen; and ſhall now ſee that the good *Plutarch* did not carry his much farther.

In his Treatiſe *of reading the Poets*, he is very careful to make a Youth diſtinguiſh when the *Name* of a God means directly the *divine Spiritual Subſtance*, or is only applied to certain Powers of which the Gods are Authors or Directors. 'Thus when *Homer* invokes '*Jove, moſt glorious, moſt great, ſitting on* '*high, and governing all things*, it is, he ſays, 'the God himſelf: But when the Poet ſuper-'adds *Jupiter* as the Cauſe of all the Miſchief 'that followed upon the fatal Strife between '*Agamemnon* and *Achilles*——*Done was the Will*

[f] Ibid. Lib. VI. Cap. 5.

'*Will of Jove* * —— it is no more the God, but FATE. For the Poet does not think that *Jupiter*, the moſt beneficent of the Gods, contrives Miſchief to Men; but very truly and properly points out the natural *neceſſary* Connexion of Things: to wit, that Proſperity and Victory is deſtinated to the State, to the Camp, to the Commander, who is moſt ſober and vigilant: but if abandoned to Paſſion, they come, like the diſſolute *Grecian* Chiefs, to ſplit and mutiny, Diſorder enſues, and a diſmal Exit [g].' Lett. 16.

BOTH theſe learned Men believed in diſtinct ſpiritual Subſtances, bearing the Names of *Jupiter* or *Apollo*, or of any particular Deity: and if a *Varro* and a *Plutarch* did ſo, what may we conclude of the greater Part of the Senators of *Rome*, or Stateſmen of *Greece*, who perhaps never called one of their Gods in queſtion; or if they did, had but little Leiſure for ſuch Speculations. As for the *Vulgar*, their Credulity in later, as well as ancient Times, is ſo glaring, that it wou'd be loſing Labour to exemplify it: But you ſometimes find among them a ſolemn conceited Dunce, who at the ſame time that he believes the literal Legend, how groſs ſoever and palpable it

* *Plutarch* is favourable to the Poet: *Jove's Will* plainly relates to the Petition of *Thetis*, and *Jupiter*'s Purpoſe in conſequence of it, to put honour upon *Achilles* by reducing the *Greeks* to ſuch diſtreſs as ſhould oblige them to implore his Aſſiſtance

[g] Πῶς δεῖ τὸν νέον ποιημάτων ἀκούειν.

Lett. 16. it be, thinks himſelf inſpired and a Favourite of Heaven. As a Character of this kind is entertaining in Theory, tho' odious in the Original, I will give it you as drawn by the greateſt moral Painter that ever handled a Pen.

THE *Athenian* EUTHYPHRO was not only a religious, but a prophetical Perſon; and particularly remarkable for a moſt ſcrupulous Conſcience that trampled upon all human Conſiderations of Duty, Conſanguinity and Gratitude, when they ſtood in the ſmalleſt competition with his ſuppoſed Piety. He happened to meet with *Socrates* while the Philoſopher was attending the Court for capital Crimes, ſome time before his Trial; and having heard what he was accuſed of, he condeſcended to encourage him, and made no doubt but he *(Socrates)* wou'd manage his Cauſe with Spirit and Succeſs, as he himſelf hoped to do his own—'What, ſaid the Sage, have *you* a Trial likewiſe to come on! Pray what may it be —do you proſecute or defend? *Euth.* I am the Proſecutor, *Socrates!* *Soc.* And of whom pray? *Euth.* Of one whoſe Proſecution ſeems as mad to the World, as my Prophecies ſeem wild to the People of *Athens.* *Soc.* Who may that be, *Euthyphro?* *Euth.* My own Father. *Soc.* Your *Father!* good Sir? *Euth.* Yes, my very Father. *Soc.* Well—but what is the Crime? of what do you accuſe him? *Euth.* Of nothing leſs than Murther

Murther. *Soc.* Heavens! *Euthyphro!* Sure the greater Part know not how to do things as they ought to be done; that is not every body's Talent; but only their's, who like *you* have been bleſſed with great Attainments in Piety and Wiſdom.—— *Euth.* Ay, *Socrates*, with great Attainments indeed! *Soc.* But pray, give me leave, was it any near Relation that was killed by your Father?— to be ſure it was; for you wou'd never proſecute your Parent for the Death of a meer Stranger.—— *Euth.* Ridiculous! Why do you imagine, *Socrates*, there is a bit of difference, in a matter of Bloodſhed, Whether the murthered Perſon be your Kinſman or not? or that this is not the ſingle point to be conſidered, Whether the Man were *juſtly* killed? And if juſtly, to ſay no more of it; if not, to proſecute the guilty Perſon, tho' he ſlept with you in the ſame Bed, and eat at the ſame Table: For the Pollution and Infection of Guilt is the ſame to *you*, if you wittingly aſſociate with the Criminal, without ſanctifying yourſelf and him by a legal Proſecution of the Crime. The Perſon murthered was a Doer of mine; and Overſeer of the Ditchers and Labourers at our Farm in *Naxos*: he one day got himſelf drunk, and in his Liquor fell upon one of the Workmen he had a pique at, and diſpatched him: Whereupon my Father had him ſeized, and thrown into ſome Hole or Ditch, bound hand and foot, Lett. 16.

Lett. 16. foot, ſending a Meſſenger hither to *Athens* to take Advice of the Judge of *Criminals*, what was to be done with him. But in the mean time he never minded the Man he had bound; but neglected him as a Murtherer in the Ditch; as if it were no matter whether he periſhed or not; as in fact he did; for Cold, Hunger and Bonds killed him before the Return of the Meſſenger. And it is for *this*, *Socrates*, that my Father himſelf and all my Friends are enraged at me, becauſe for the ſake of a Murtherer I proſecute my Parent who neither killed him, as they are pleaſed to ſay, nor if he had killed him a thouſand times, as he was guilty of a Murther, ſhould any body mind what was done to ſuch a Wretch; beſides that, it is a horrid thing for a Child to proſecute his Father for Murther. Thus they talk; — but little — very little, are they acquainted with God: or in what reſpects *he* reckons things *holy* or *impious* in the Actions of Men. *Soc.* And do you then, *Euthyphro*, really imagine that you have ſuch infallible Knowlege of the Things of *God*, and can ſo aſſuredly diſcern between what is *impious* and what is *holy*, that, the Caſe being as you ſay, you have no Perplexity, leſt you ſhould be perhaps doing a wicked thing in a capital Proſecution of your own Father —? *Euth.* No—not the ſmalleſt: For then my Knowlege wou'd be of little avail — and your Friend *Euthyphro* wou'd differ

differ nothing from any common Man, unleſs he underſtood all theſe things with the utmoſt Certainty and Exactneſs. *Soc.* Well then, my dear Friend! Since it muſt be ſo as you ſay, I wiſh above all things to become your Scholar, that I may be able to cope with this ſame *Melitus* who has accuſed me of debauching my young Companions, and inſtilling wicked Notions into them about the Gods. For Heaven's ſake, therefore, do — tell me what you ſay you ſo accurately know, and inform me, what it is you call real *Piety*, and what *Impiety?* and inſtruct me about Caſes of Murther and ſuch other weighty Matters..... But to do this the better, tell me firſt, whether Holineſs be one ſingle Thing, always conſiſtent with itſelf, and always the ſame in every Action: and *Unholineſs*, if I may uſe the Term, be not always its oppoſite, conſiſting of one individual Quality that renders any Action or Thing *unholy*, that is ſo. *Euth.* Why to be ſure, *Socrates*, it muſt be ſo. *Soc.* Well — now tell me preciſely what it is you call *holy*, and what *impious?* *Euth.* I call that holy, for example, what I am now doing; the proſecuting any Tranſgreſſor either for Murther or Sacrilege; or *any* Perſon committing ſuch a Crime; be it your Father, be it your Mother, or who it will: and the not proſecuting them I ſay is unholy and impious. For conſider, *Socrates*, and I will give you a ſtrong Proof that Lett. 16.

Lett. 16. ſuch muſt be the Law of God, as I have already ſaid to others; and that it muſt needs be a juſt and righteous Thing to proceed againſt the impious, and not to ſpare, *whoſoever* it be. Do not all Men believe *Jupiter* to be ſupremely good, and ſupremely juſt? And yet all agree that he laid his Father *Saturn* in Fetters, becauſe he devoured his own Children; and that *Saturn* himſelf had even caſtrated his old Father *Celus* upon ſome ſuch account: This every body believes; and yet People blame me for proſecuting a guilty Parent, and contradict themſelves in ſo doing — while they praiſe in one what they blame in another, and ſay claſhing Things of the *Gods* and *Me*. *Soc.* Why *Euthyphro!* that is the very Reaſon, why I wou'd chuſe, if poſſible, to avoid *Melitus*'s Accuſation; becauſe when I hear any body telling or talking ſuch ſtrange Stories of the Gods, I uſe to give them but a ſorry Hearing; for which cauſe they pretend that I tranſgreſs, and am criminal.... But if *You*, my Friend, who to be ſure know all theſe Matters ſo perfectly, affirm them to be true, we muſt e'en yield the Point, and believe along with you. For what cou'd *I* pretend to ſay to the contrary, who have ſo often confeſſed that I know little about them? And therefore in the Name of *friendly Jove*, tell me truly, Do you in your Conſcience believe that the Things told of *Jupiter* and *Saturn* and the other Gods really happened, and were

were in Fact tranſacted as they are litterally told? *Euth.* That I do moſt firmly, *Socrates*, and know and believe ſtill *ſtranger* — more *miraculous* Things than theſe, of which the reſt of Mankind know little or nothing. *Soc.* And you are perſuaded that there was actually *War* in Heaven; —— Enmities, Strifes, and dreadful Battles among the bleſſed Gods? and believe thoſe Relations of the Poets and other pious Writers, in rememb'rance of which our Worſhip is ſo diverſified with ſignificant Ceremonies; as particularly at our grand Feſtival *, when *Pallas'* ſacred Robe [h] crouded with ſuch curious Repreſentations is carried in ſolemn Proceſſion from the Town to her Temple in the Cittadel: Shall we believe all that to be really true, *Euthyphro*— ? *Euth.* True—Sir! Ay, and not only all that, but a great deal more; things that when you hear them, I am ſure will *aſtoniſh* you, *Socrates*; and which, if you pleaſe, I will inſtantly rehearſe to you concerning the Tranſactions of the Immortals. *Soc.* Why that may be, Sir: But as we are at Lett. 16.

 preſent

* The PANATHENAIA.

[h] It has probably been in imitation of the Robe made by *Jupiter*, the Emblem of the Univerſe, deſcribed by the grand Mythologiſt. ΖΑ͂Σ ποιεῖ φάρος μέγα τε καὶ καλόν· καὶ ἐν αὐτῷ ποικίλλει Γῆν καὶ Ὠγενόν, καὶ τὰ τοῦ Ὠγένου δώματα. ΦΕΡΕΚΥΔΗΣ. MINERVA, or *Science*, (ſo her Name ſignifies) ſprung from the Head of JOVE, contrived the Texture of the Univerſe; and to HER in Sacred Proceſſion is carried the *Robe* it's *Emblem*. See her Picture drawn more divinely than ever *Grecian* drew it. PROV. VIII. §. 22.

Lett. 16. preſent engaged upon another Subject, we will, if you pleaſe, wave the relation of thoſe Wonders until a more proper Opportunity [i].

THIS knowing conſcientious Perſon appears in the Sequel of the Dialogue to know little of the Duties of Life, and leſs of real Religion: Things, we muſt allow, that are too often ſeparated; but not by thoſe who have any juſt Notion of *Nature*, or of the Wiſdom and Goodneſs of it's *AUTHOR*.

Yours, &c.

[i] ΕΥΘΥΦΡΩΝ, ΠΛΑΤΩΝΟΣ.

LETTER

Lett. 17.

LETTER SEVENTEENTH.

'"TIS enough, *my Friend!* I aſk no more:
'You are quite ſatisfied that the primary
'Gods of the Ancients were intended to re-
'preſent the Origin and Economy of the
'Univerſe: and that the Aim of the early
'Sages might have been to introduce an awful
'ſort of Science fit to inſtruct the Wiſe and
'reſtrain the Multitude. That this Science
'was artfully convey'd in ſuch Images as
'were apteſt to ſtrike the raweſt Fancy, while
'they gave infinite Scope to the moſt elevated
'Capacity. That it was no wonder ſuch a
'*perſuaſive Power*, ſhou'd tame Savages,
'poliſh Barbarians, and extort a little Attention
'from the wiſeſt of every Age ſince it firſt
'exerted it's Influence upon Men.' But, ſay you, has not this enchanting Faculty been made ſubſervient to bad purpoſes? Has ſhe not patronized the Intereſts of Vice, and painted it's Enormities in lovely tho' lying Colours? She has, when miſapplied or miſunderſtood: but no more than the other Powers of Poetry, the Influences of Eloquence, and even of Religion itſelf. Their Charms have all been proſtituted to ſerve the worſt of Cauſes; to ridicule Virtue, to undermine Liberty, to baniſh Morality, and vilify their Patrons and Profeſſors.

Lett. 17. Witneſs the wild Wit of an *Ariſtophanes* [k], the Eloquence of a *Curio* [l] or a *Cleon* [m], the ſeeming Sanctity of moſt Sectaries [n], the Fury of the *League* [o], or ſly Hypocriſy of Father *Girard* [p]. For what good thing is it that has not been ſome way abuſed? *Mythology* is but an Inſtrument, and may, like a Sword, ſerve the beſt of Ends in defending your Country, or

[k] The Comedy inſcribed the CLOUDS is an execrable Attempt to expoſe one of the wiſeſt and beſt of Men to the Fury and Contempt of a lewd Multitude, in which it had but too much ſucceſs.

[l] He firſt patronized, and then for an immenſe Bribe, betray'd the Cauſe of Liberty, and proved the chief Incendiary of the Civil War.

[m] A profeſſed Rogue; eloquent, humorous, and prone to promote bad and depreſs good Men.

[n] I ſhall mention two: *Mazdac*, a *Perſian* Prophet, under *Coſru Cobad*, preached a Community of *all* Things, as the ſole Way to Peace among Men. He had many thouſands of Followers, and among the reſt *Cobad* himſelf; from whom he obtained a Night of the Queen; and had certainly taken it, but for *Anuſhirwan* her Son's humble Entreaties; who, as ſoon as he came to the Throne, cut off *Mazdac* the Impoſtor's Head.

ABUL-FEDA.

About the Year 1125, *Tanchelin* a Fanatique, drew a great Part of *Flanders* after him. He appeared pompouſly dreſſed, in Cloath of Gold, with his Hair in Ringlets, curiouſly intertwiſted with Loopings of the ſame. He gave ſumptuous Entertainments, and aſſumed mighty State. His chief Doctrine was that Chriſt's Obedience had freed us from the Obligation of the Law; that the Euchariſt was of no avail for Salvation, and that the pretended Miniſtry of Biſhops and Prieſts was an Abuſe in Chriſtianity. His Diſciples were ſo beſotted with him, that they drank his Urine, and took it as a ſingular Favour, that he would abuſe their Wives and Daughters in their Preſence.

MEZERAY.

[o] Under Pretence of preſerving Religion it occaſioned inexpreſſible Miſery: The Aſſaſſination of two Kings, the horrid Maſſacre at *Paris*, and the Deſolation of *France*, were the chief Fruits of the holy League.

[p] A Jeſuit, that firſt ſtupified and then abuſed his Female Penitents: a recent Story.

or Friend in danger; and the worſt by enabling you to murder both. You ſeem to comprehend ſo truly how the Ancients applied it, that I wou'd not mention the Virtues they aſcribed to this myſterious man-taming Science, had not their *Education*, and of conſequence their Way of thinking been ſo different from ours, that their Conceptions give us new Hints, and are delivered in a more genuine manly Language than is compatible with our Manners. But before I mention the various Purpoſes it ſerved, it will not be amiſs to review the general *Source* of the Gods, and conſider the Intent of their moſt ſolemn Ceremonies, as they are deſcribed by the greateſt *Greek* and *Roman* (the Pattern and Copy) whoſe Writings have reached our Times. Lett. 17.

ASTRONOMY and IDOLATRY, naturally conjoined of old, came hand in hand from the Eaſt. The firſt of Mankind who inhabited *Greece*, ſeem to me, ſays PLATO, to have had no other Gods than thoſe worſhipped by many of the Barbarous Nations at this day; the *Sun* and the *Moon*; the *Earth* and the *Stars* of Heaven[q]; inſomuch, that they had not at firſt Names, not even for the Seven Planets. The Reaſon of this is, that the firſt who obſerved their Courſe, was not a *Greek* but a *Barbarian*. For it was in Countries bleſt with fair Weather and fine Summers,

[q] ΚΡΑΤΥΛΟΣ.

Lett. 17. such as *Egypt* and *Syria*, that are remarkably so, where we find the first Observers of the Heavens. Their Inhabitants, seeing the whole Chorus of the Firmament at once, and always bright, as living in Parts of the World far remov'd from Rain and Clouds, have transmitted to us, and dispersed over all, Observations of the Heavenly Bodies, verified by the Experience of ten thousand Years or upwards[r]. Where by the Inhabitants of *Syria* the Philosopher points at the *Chaldeans*, the greatest Observators of the World.

But the *Jewish* Doctors proceed so far as to name the Man, and condescend upon the precise Time when first Mankind began to commit Idolatry; and as they have generally some sort of Foundation wrested from the Letter of the Scripture for their Figments, they build their Opinion, that *Enos* first introduced Star-worship, upon an extreme obscure Sentence in the Original, which they translate, *Then was Profanation committed in calling upon the Name of the Lord*[s]. Upon this Foundation the most learned of the Rabbins, *Moses* the Son of *Maimon*, introduces *Enos* discoursing thus: 'Since, 'said he, God has created these heavenly 'Bodies,

[r] Παλαιὸς γὰρ δὴ τόπος ἔθρεψε τὰς πρώτας ταύτα ἐννοήσαντας, διὰ τὸ κάλλος τῆς θερινῆς ὥρας, ἣν ΑΙΓΥΠΤΟΣ τε καὶ ΣΥΡΙΑ ἱκανῶς κέκτηνται.

ΕΠΙΝΟΜΙΣ.

[s] Genes. IV. §. 26.

'Bodies, and placed them on high in their Lett. 17.
'exalted Spheres; ſince he has put honour
'upon them, and uſes them as his *Miniſters*,
'it is but reaſonable that *We* ſhou'd praiſe
'and extol, and put honour upon them like-
'wiſe: For this is the Intention of the bleſſed
'God, that we ſhou'd magnify and reverence
'whomſoever he hath magnified; juſt as a
'King deſires that *his* Miniſters ſhou'd be
'honoured, which is doing honour to the
'Prince himſelf.'

No SOONER, continues the Rabbi, had this Doctrine, ſunk into their Minds, than they immediately began to rear Temples to the Stars, to do ſacrifice, to praiſe and exalt them in Words, and bow down before them; thro' a perverſe Opinion of thereby obtaining the Favour of *God* who made them. This was the Foundation of Idolatry; and thus ſuch of it's Votaries ſpoke and thought as underſtood it's real Origin; never imagining that there was no God beſide theſe viſible Stars: And for this reaſon the ſame Doctor, a Man of great Authority among the *Jews*, expreſsly prohibits his Diſciples, to look up and contemplate the Beauty and Order of the Heavens, leſt they ſhou'd be tempted to worſhip them; or to fix their Eye upon an Image to admire it's Symmetry, leſt in ſo doing it ſhou'd ſeduce their Heart; or laſtly to read any Books concerning the Reaſons or Rites of any other Religion than their own:

Nay,

Lett. 17. Nay, ſays he, we will not ſo much as turn our Thoughts upon the *Origin* of a different Worſhip, or conſider how ſuch an Opinion cou'd ſpring up in the Mind of a Man (in direct contradiction to his own Practice, in this very Treatiſe *of the Worſhip of the Stars)* leſt we be betray'd by our own Meditations: for human Reaſon is too feeble and confined for Men, by it's means, to attain the genuine Truth; ſo that ſhou'd every one indulge his own narrow way of thinking, every thing in the world wou'd quickly go to ruin.

SUPPOSE, for example, a Man ſit down to ſearch into the Origin of Idolatry; ſometimes he doubts of the *Unity* of the Deity, whether there may not poſſibly be two or more active life-giving Principles governing the World; ſometimes he conſiders whether the World were really *created* (produced of nothing) or exiſted from all Eternity: then he falls a ſearching, what is by Nature *ſupreme*, and what *ſubordinate?* what neceſſarily pre-exiſts, and what neceſſarily is the effect of it? At other times he is perplexed about *Prophecy*, and doubts in his own Mind whether it be *real*, or perhaps a *Deluſion?*——whether the LAW* came indeed from Heaven, or was the Device of a cunning Man? In this wavering ſtate, he knows not the Rules by which he ought to proceed, in order to arrive at the Truth; and ſo

* The five Books of MOSES, called the *Pentateuch.*

ſo by degrees ſlips into the Opinion of the *Epicureans*, who deny the Providence of God, or any kind of Intercourſe between him and Men. Againſt this we are expreſsly warned in our Law, where we are commanded *not any more to walk after our own Heart, and after our own Eyes to commit Whoredom*[t]: As if it were written, 'Let none of you follow his own Underſtanding, which is weak; nor flatter himſelf that by his own Reaſon and Meditation he can acquire Knowledge of the Truth.' For as our Sages have ſaid, *from following our own Heart comes Hereſy; and from indulging our Eyes comes Whoredom* *; meaning ſpiritual Whoredom.——Now a *Jew* who turns *Epicurean*, is no longer a *Jew* in any thing he does; nor are ſuch to be again received tho' ever ſo penitent; becauſe it is ſaid 'All that go in to her ſhall not return, nor tread any more in the Path of Life[u].' But they are all *Epicureans* who conſult the Thoughts of their own Hearts——with whom it is not lawful to converſe or to anſwer them a Queſtion; ſince it is written, *Come not thou near the Door of her Houſe*, and that all their Reaſonings lead to Idolatry. Lett. 17.

WOULD not you imagine from hence that the reverend Rabbins had a good mind to erect among

NUMBERS XIII. §. 39.

* כך אמרו חכמים אחרי לבבכם זו מינית
ואחרי עיניכם זו זנות

[u] PROVERBS II. §. 18.

Lett. 17. among themſelves a ſort of Inquiſition? As in fact the Diſcipline is extremely ſevere which they exerciſe over thoſe they call *Minnim*[v], *Men of a Kind* (Heretics): They treat them as if they were Creatures of a different *Species* from the holy genuine *Jews*; and frequently include *Chriſtians* in the Appellation, whom they look on as Sectaries and Schiſmatics, that have ſeparated from the everlaſting Stem of their divine Catholic Religion. Were it in the Power of Prieſts in many Countries, as much as it is in their Will, to make their *Anathemas* effectual, a great Part of the World would be in a ſorry Plight: But, Thanks to Liberty and Learning, the bitter Curſes of the Rabbins are equally harmleſs to us *Britons* as the *Vatican* Thunders: —happy, that we need only take ſo much of their Doctrine, as illuſtrates the Philoſophers Aſſertion, that the firſt Gods were the *Sun*, *Moon* and *Stars*, whoſe Worſhip came into *Greece* from the *Eaſt*.

But let us, if you pleaſe, take one Step further back; and to facilitate our penetrating into ſo remote Antiquity, let us keep Nature ſteadily in view, and not be ſtartled at a Paradox that ſeems to preſent itſelf, to wit, That things of ſuch oppoſite Natures as *Philoſophy* and *Idolatry* had yet one and the ſame Origin. Men, ſays the grand Critic, were firſt prompted

[v] מין *Species.* מינאי *Specialis.* מינים *(Minnim)* Speciales, Hæretici, Chriſtiani.

prompted to apply themſelves to Philoſophy by *Admiration* and *Wonder*: their early Wonder turned upon the moſt obvious Matters of Doubt and Speculation: afterwards, advancing by little and little, they began to enquire concerning things of more difficult Comprehenſion; ſuch as the Reaſons of the Changes of the Moon, of the Returns of the Sun, and Motions of the Stars: and at laſt they came to enquire into the Generation and Origin of the Univerſe itſelf. But the Man who *wonders*, who is at a ſtand how to account for what he ſees, is ſtill ignorant, and ſtill in ſearch of the Truth. Wherefore every real Philoſopher is in ſome reſpect a *Mythologiſt*, a Lover of Fable and Allegory: For a *Fable* commonly conſiſts of Wonders; and in order to comprehend theſe Wonders, and diſpel the Ignorance that occaſions them, Men applied to Meditation and Philoſophy [w].

Lett. 17.

That the ſame Paſſion was the Source of Idolatry needs now no Proof: The Story told by the *Arabian* Divines [x] of *Abraham*'s being brought up in a dark Cave, and at his firſt coming forth, being ſo ſtruck with the Appearance of the Stars, that he worſhipped ſucceſſively *Heſperus*, the *Moon*, the *Sun*, as his Creators, while they roſe one after another; the

[w] ΑΡΙΣΤΟΤ. μ. τ. φ.

[x] Ab. Ecchellens. Arab. Hiſt. VI.

Lett. 17. the Story, I ſay, tho' good painting, is too long for my Patience. I prefer a more authentic Picture of the moſt early Idolatry, from that admirable Draught of eaſtern Manners, *the dramatic Hiſtory of* JOB. 'If, ſays the truly 'pious *Arab*, I gazed upon *Orus* (the Sun) 'when he was ſhining, or upon *Iârêcha* (the 'Moon) when riſing in her Glory; and my 'Heart went ſecretly after them, and my 'Hand kiſſed my Mouth, then may ſuch and 'ſuch Miſeries attend me[y].' In mild Climates and ſerene Skies the Worſhip of the SUN muſt be very enſnaring. It is the moſt obvious and general Species of Idolatry,—varied into a thouſand Shapes,——widely ſpread, and of the longeſt Continuance: nor is it any wonder, that Men ignorant of a higher Cauſe ſhou'd adore ſo bright an Object, at whoſe Receſs the World mourns, the Heavens lowr, the Stars abſcond, and the Earth is ſtript of her Fruits and Verdure: whereas, all Nature ſmiles at his Return; the Seas are calm, the Rivers clear, the Sky ſerene, the Air benign, and Birds and Beaſts, and Plants and Men revive at the touch of his enlivening Ray. No wonder the loſs of this ADONIS *, or mighty LORD, ſhou'd be loudly lamented in *Aſſyria*, in *Egypt*, in *Phenicia*, and in all the Countries tinctur'd with their

[y] JOB XXXI. §. 26.

* אדון ADON, Dominus. אדני ADONI, Dominus meus.

their Traditions *: or that his Return to impregnate the World with genial Vigour ſhou'd be welcomed with the higheſt Demonſtrations of Joy. With whom ſhou'd the ſuſceptive Power of Generation, the mild VENUS, be in love †? whoſe Abſence ſhou'd ſhe mourn when he goes a hunting thro' the Monſters of the *Zodiac*, and approaches too near the frozen Bear ‡, but this mighty Source of Life and Love? Moſt naturally wou'd the *Chaldeans* call him *Baal* [z], Lord of the World; the *Phenicians Beelſamen* [a], Lord of Heaven; the old *Egyptians Orus* [b], or Light and Fire; the *Arabians* Lett. 16.

* See a long and accurate Account of their Mourning for ADONIS in *Herodote*'s *Euterpe*, and in *Plutarch de Iſide et Oſiride*, to which join *Ezechiel*'s Women bewailing *Thammuz*.

† *Alma* VENUS *Cœli ſubter labentia Signa*
Quæ Mare navigerum, quæ Terras frugiferenteis
Concelebras; per TE *quoniam Genus omne Animantum*
Concipitur, viſitque exortum Lumina SOLIS:
Nam ſimul ac SPECIES *patefacta eſt verna* DIEÏ,
Et reſerata viget genitalis *Aura Favoni*
Aëreæ primum Volucres, te DIVA, *tuumque*
Significant Initum, *percuſſæ Corda tuâ vi* —
Omnibus incutiens blandum per Pectora amorem
Efficis ut cupide generatim Sæcla propagent.

LUCRET.

‡ Ἄρκτος (the North.) See BION's elegant Ode on the Death of ADONIS.

[z] The moſt inquiſitive curious Traveller that ever view'd a Country, the natural and wiſe *Herodotus*, who was an Eye-Witneſs of the Magnificence of his Temple, and Rites of his Worſhip, calls him ΖΕΥΣ ΒΗΛΟΣ *Jupiter* the *Lord*. *Jupiter* is of his own addition to explain the Nature of the God to the *Grecians* for whom he wrote. *Bel* or *Belus* ſhews the *Chaldee* pronunciation then prevailed inſtead of *Baal*.

[a] בעל שמים *Baal-Shamaim*: *Chald.* בעל שמין *Beel-Semén* Lord of Heaven.

[b] אור *Ur*—*Orus*. See JOB XXXI. §. 26. and *Jamblichus* of the *Egyptian* Myſteries.

Lett. 17. *Arabians Ourotaalt* [c], the ſupreme Light; the *Perſians Oroſmades* [d], the gracious Light; and the later *Perſians Mithras* [e], the moſt Excellent; while the other Parts of the viſible World, the Moon, the Earth, the Sea, the Air, and the brighteſt Stars, received a proportionable but inferior Reverence.

THE Gods in whoſe Worſhip all the EGYPTIANS agreed, were no more than *Iſis* and *Oſiris*, the Sun, Moon and Earth: for *Iſis* is ſometimes *Diana*, tho' for the moſt part *Ceres* [f].

THE ancient PERSIANS neither built Temples nor raiſed Altars; but ſacrificed on the Tops of the higheſt Mountains to the whole

[c] It would appear that in the Age of *Herodotus* the *Arabic* was a little nearer the other *Aramean* Dialects than it is now אור *Ur*, *Fire*, the *Arabs* now call نور *Nouro*, *Light*, and نار *Naëro*, *Fire*: and עליון *Ee'lion*, the *Exalted*, is pretty nearly علو *Elón* and its Synonime — طلع, whence *Ourotaalah*, according to the Genius of the Language, *the moſt high, or Supreme Light*, and thence *Herodotus* formed his OUROTALT. It was well he was ſo nigh it. See below Note †.

[d] See above p. 60.

[e] From the *Chald.* יתיר *excellens, præſtans, major*; with the ſervile (מ) מיתרא MITHRA. It ſignifies likewiſe *Plenty, Abundance*; and alludes to *Jupiter pluvius*, for אבל *mater*, ſignifies to give *Rain*, to paſs in a rapid Courſe, and make to ſwim in Plenty; all Effects aſcribed to the Sun, as is well known to thoſe who underſtand the Symbols of the MITHRIAC SACRIFICE.

[f] Θεὰς γὰρ δὴ οὐ τὰς αὐλὰς ἅπαντες ὁμοίως Αἰγύπτιοι σέβονται, πλὴν ΙΣΙΟΣ τε, καὶ ΟΣΙΡΙΟΣ, τὸν δὴ Διόνυσον εἶναι λέγουσι.

ΗΡΟΔΟΤ. ΕΥΤΕΡΠΗ.

whole *Circumference* of Heaven, whom they called *Jove*; and to the *Sun*, the *Moon*, the *Earth*; to *Fire*, *Water*, and the *Winds*, and to *theſe alone* they ſacrificed from the Beginning[g]. *Strabo* ſubjoins *Venus*, meaning, I ſuppoſe, *Aſtarte* the Queen of Heaven, whoſe Rites they had learnt of the *Aſſyrians* and *Arabs* *. Lett. 17.

THE firſt ARABS themſelves had abſolutely no Gods but the *Sun* and the *Moon*, as we are told by *Herodotus* †, and the later were *Zabians* all the Time of their Ignorance ‡ and adored the Hoſt of Heaven, until they were converted to the Worſhip of the one true God by *Mahomet*.

S THE

[g] Τούτοισι μὲν δὴ μουνοίσι θύουσι (οἱ Πέρσαι) ἀρχῆθεν· ἐπιμεμαθήκασι δὲ καὶ τῇ ΟΥΡΑΝΙΗ θύειν, παρά τε Ἀσσυρίων μαθόντες καὶ Ἀραβίων· καλέουσι δὲ Ἀσσύριοι τὴν Ἀφροδίτην ΜΥΛΙΤΤΑ, Ἀράβιοι δὲ ΑΛΙΤΤΑ, Πέρσαι δὲ ΜΙΤΡΑΝ. ὁ αὐτ. ΚΑΕΙΩ.

* ΣΤΡΑΒ. Γεωγρ. βιβ. ιε. in fine.

† ΔΙΟΝΥΣΟΝ δὲ θεὸν μοῦνον, καὶ τὴν ΟΥΡΑΝΙΗΝ ἡγέονται εἶναι·——ὀνομάζουσι δὲ τὸν μὲν Διόνυσον ΟΥΡΟΤΑΛΤ· τὴν δὲ Οὐρανίαν ΑΛΙΛΑΤ. I take this *Alilat* to be a different Goddeſs from *Alitta* mentioned above, Note (g): The former to be *Venus* (the Star called *Allat*, the Goddeſs, worſhip'd by the Tribe of *Thakif*, whoſe Temple was deſtroy'd by *Mahomet*'s Command the ninth of the *Hejira*, that is the Year before his Death) the latter to be the לילית of the *Chaldeans*, and the ʾlh or ʾlt *Illato*, the New Moon of the *Arabs*.

‡ So they call the Condition in which they lived before *Mahomet*.

Lett. 17. THE Inhabitants of ancient *Meroë*, the Metropolis of ETHIOPIA, did ſacrifice to none of all the Gods, but to *Jupiter* and *Bacchus*; that is, in Terms of *eaſtern* Divinity, to the *Heavens* and the *Sun*, whom they moſt devoutly worſhipped, and made Peace or declared War, as directed by their Oracle *.

THE oldeſt Gods of the GRECIANS appear in their moſt ſolemn and ancient Oath, to have been Father *Jupiter*, the all-ſeeing *Sun*, the all-bearing *Earth*, the *Rivers* and *infernal Powers* [h].

THE ſame appear to have been the Gods of the ancient GOTHS, whoſe ſolemn Form of Swearing was, 'So help me *Freia* (*Ceres* 'or Earth) *Thor* (*Jupiter*) and *Attin*, or '*Odin* (*Neptune*) the Almighty, as I ſay the 'Truth [i].'

THE Gods worſhipped by their Fore-fathers the ancient SCYTHIANS, were principally *Veſta*, the Bond of the Univerſe, *Jupiter* whom (with high Approbation of *Herodotus*) they called ΠΑΠΑΙΟΣ or *fatherly*, and his *Wife* the Earth: next

* HERODOTE'S THALIA. ΜΕΡΌΗ, λέγεται εἶναι Μητρόπολις τῶν ἄλλων Αἰθιόπων· οἱ δ' ἐν ταύτῃ ΔΙΑ θεῶν καὶ ΔΙΟΝΥΣΟΝ μούνους σέβονται· τούτους τε μεγάλως τιμῶσι. ὁ αὐτ. ΕΥΤΕΡΠΗ.

[h] ΖΕῦ πάτερ! ἰδηθεν μηδέων, κύδιστε, μέγιστε!
ΗΕΛΙΟΣ θ' ὃς ἀνθ' ἐφορᾶς, καὶ πάντ' ἐπακούεις!
Καὶ ΠΟΤΑΜΟΙ, καὶ ΓΑΙΑ! καὶ οἱ ὑπένερθε καμόντες
Ανθρώπους τίνυσθον —— ΟΜΗΡ. ΙΛΙΑΔ.
EDDA Sæmundi apud Hickes.

next to theſe they worſhipped the *Sun*, *Venus* Lett. 17.
Urania, (the Moon) and *Hercules* and *Mars*, Powers of War[k]. Their Neighbours the *Maſſagetes* acknowledged no God, but the SUN alone*.

THESE were originally the Gods of the greateſt Nations: They were afterwards multiplied firſt by the Knowledge of the Philoſophers, then by the Fictions of the Poets, and moſt of all by the Ambition, and Avarice, of the Prieſts, and Superſtition of the credulous Vulgar. The Philoſophers quickly ceaſed from making Additions to their Number. Some of them attempted afterward to reduce it: while the wiſer accepted of the current Tradition, and contented themſelves with taking the beſt Precautions in their power againſt it's bad Influence upon Morality. *Plato* in his *Timæus* pays a decent Compliment to the Religion of his Country, that though it's ſacred Doctrines were delivered by the Deſcendants of the Gods without requiſite Proof or proper Evidence, yet they were to be received and believed, both in Obedience to the Laws, and as coming from thoſe who were *ſprung* from the ſeveral Deities, and ſhou'd beſt know the Matters of their own Kindred. In conformity therefore, ſays the complacent Philoſopher, to *their* Traditions, let this Account of the Ge-

[k] ΗΡΟΔΟΤ. ΜΕΛΠΟΜΕΝΗ.

* ὁ ἀυτ. ΚΛΕΙΩ.

Lett. 17. neration of the Gods be received by us and delivered to others: 'That of HEAVEN and 'EARTH were born *Ocean* and *Tethys*; and '*Saturn*, and *Rhea* and their Children. That 'of *Saturn* and *Rhea* ſprang *Jupiter* and *Juno*, 'and the Brother-Deities whom we all know; 'that when all theſe who either openly circum-'volve in Heaven in our ſight, or only appear as 'the Gods think proper, were compleated, the 'great GOD, Parent of the Univerſe, called 'them together and ſpoke thus.' His Speech to the new-created Deities is of higher Import than to decide a Queſtion of meer Mythology; as you may perhaps hear at a fitter Opportunity: this Introduction to it plainly ſhews what regard a wiſe and knowing Man thought was due to the *eſtabliſhed Religion*; and that the *primary* Gods of the Ancients were not underſtood to be deified Mortals, but Parts of the mighty ſelf-moving Frame created by the firſt Cauſe[1]: that *ſuch* was the Senſe of the *Authors* of this Doctrine, as *ſuch* it had the Sanction of the Lawgivers, and was received by the States of *Greece*.

HERE then is the Origin of a Diſtinction and the Reaſon of a Phraſe frequently miſunderſtood; the *Dii majorum et minorum Gentium*, Gods of the greater and leſſer Nations: the former were the Gods worſhipped by the *Egyptians*

[1] HERMES ille ægyptius, quem *triſmegiſtum* vocant, alios Deos dicit a ſummo DEO factos, alios ab Hominibus.
AUGUSTIN. De C. D. Lib. VIII. §. 13.

Egyptians, *Aſſyrians*, *Grecians*, and other great and wiſe Nations, all agreed in deifying theſe primigenial Parts of the Creation: the latter were aſcititious; or Gods adopted from obſcure People among whom their Worſhip had taken it's Riſe. Theſe, the Philoſophers and wiſer of the Prieſts would not allow to be Gods, ſuch as the *Theban Hercules*, *Eſculapius*, *Caſtor*, and *Pollux*, becauſe they had once been Men [k]. The others were the *Cabeirim* or Mighty Gods of the *Eaſterns*, and the *Conſentes*, the unanimous or co-operating Gods of the *Romans*, worſhipped over all the World; but whoſe Rites and Myſteries were particularly famous in the Iſlands *Samothrace* and *Lemnos*, and at *Eleuſis* in the Neighbourhood of *Athens*. They were originally but *two*, *Heaven* and the *Sun*, the only Gods of the *Ethiopians*, from whom *Egypt* itſelf is ſaid to have drawn both it's Religion and Learning: *Theſe* were worſhipped in *Samothrace*, and the *Egyptians* made them firſt ſix, then *eight*, and long afterward *twelve*, at which Lett. 17.

[k] Relatum eſt in Literis, doctiſſimum Pontificem Scævolam diſputaſſe tria genera tradita Deorum: unum à Poetis, alterum a Philoſophis, tertium a Principibus Civitis. Primum genus nugatorium dicit eſſe, quod multa de Diis fingantur indigna Secundum, non congruere Civitatibus, quod habeat aliqua ſupervacua, etiam *quæ obſit Populis nôſſe*: qualia ſunt, non eſſe Deos Herculem, Æſculapium, Caſtorem, Pollucem; proditur enim a doctis quod *Homines* fuerint.

Ibid. Lib. IV. §. 27.

Lett. 17. number the *Dii Cabiri dicti* Gods called *Cabirs* or *Mighty* reſted in moſt Nations[l].

WHO theſe Gods were, and what was the Import of their Myſteries you may learn in one Sentence from the eloquent *Roman* already mentioned. In his firſt Book of *the Divine Nature*, he pretends to decline treating particularly of the holy auguſt *Eleuſis*, whither Nations came to be initiated from the utmoſt Ends of the Earth; nor will he ſearch *Samothrace*, nor enquire too curiouſly what are the Objects of Worſhip hid in *Lemnos* amid the Thickets of a gloomy Wood, to which there was no acceſs but in the Silence of Night: But he adds, 'When they are explained, and 'their real Import examined, the NATURE 'of THINGS (the *Univerſe*) is rather laid 'open than the Nature of the Gods[m].' The Powers and Parts of the Univerſe were therefore the ancient *Cabir* or *mighty* Gods, and their mutual Connexions, Operations and Productions were typically repreſented in their Myſteries.

[l] There is no doubt of this in the polite States; and here is a Proof that the ſame number prevailed among the fierce People, that under the Name of *Getes, Goths, Almans, Normans*, &c. overran the *Weſt*.

Tólf eru Aeſer goð Kunígir ——.

Twelve are the Aeſers *to be worſhipped.* ODIN's Surname is ASA, the *Aſiatic*; and from him the twelve Gods are called *Aſas* and *Aeſars*. The *Goths* were originally *Aſiatic Tartars*.

EDDA ISLAND. Mythol. XIX.

[m] Prætereo *Samothraciam*, eaque quæ *Lemni*, nocturno aditu occulta coluntur, ſilveſtribus ſepibus denſa; quibus explicatis ad rationemque revocatis, RERUM magis NATURA cognoſcitur quam DEORUM.

CICERO.

Myſteries. ‘ As for thoſe, ſays the ſame great ‘ Author, who will have the Gods whom ‘ the World adores to be mortal Men taken ‘ up to Heaven for their Bravery, Power, or ‘ Fame, are they not void of all Religion ‘ themſelves. Yet this is the whole Plan of ‘ *Euhemerus*, who preſumes to narrate how ‘ the Gods died, and to point out their Places ‘ of Burial. But by ſo doing, whether does ‘ he ſeem to have promoted Religion, or to ‘ have ruined it from the Foundation ? Lett. 17.

By great Chance, the Names of four Gods of the *Lemnian* Myſteries have been preſerved to us in a Citation from the Hiſtorian *Mnaſeas*, AXIEROS, AXIOKERSOS, AXIOKERSA and KADMILUS. They ſound very barbarous, and have ſufficiently exerciſed the Sagacity of the Etymologiſts; their ingenious Conjectures might have had better ſucceſs had they more attentively conſidered *who the Gods were* whoſe Names they were attempting to explain. The Knowlege of Things is the beſt Interpreter of Words; and *Mnaſeas* has left us a general Hint that the firſt is *Ceres*, the ſecond *Pluto*, the third *Proſerpine*, and the fourth *Mercury:* but by not attending ſufficiently to the Nature aſcribed to theſe Deities, Men of great Genius have loſt ſight of the Subject, and ſtruck quickly off to other Views.

Lett. 17. THE ΘΕΟΙ ΚΑΒΕΙΡΟΙ, *Cabir-Gods*, were originally *Egyptian*. When *Cambyſes* the Son of *Cyrus*, was playing the Mad-man at *Memphis* after his Return from the unhappy *Ethiopian* Expedition, he not only murdered his Brother and beſt Servants in the Palace, but going abroad he broke up the Tombs of the Dead (hallowed Things in *Egypt*) and profaned the Temples of the greateſt Gods. Among the reſt he burſt into the ancient Temple of *Vulcan*, and made himſelf extremely merry with the little pigmy Statue of the God: But after that he would needs enter the Sacred Shrine of the *Cabir* or *Mighty Gods*, into which it is impious for any Man to ſet his Foot but the Prieſt: Here he not only ſcoffed and blaſphemed, but likewiſe burnt the Statues of the Gods. Theſe, ſays *Herodotus*, reſemble that of *Vulcan*, '*whoſe Children they pretend to* '*be*[n].' The *Cabir-Gods* therefore are the Powers and Produce of FIRE impregnating Mother-Earth in the myſterious Work of Vegetation; and in this view their hard Names become of eaſy Derivation *. The firſt is the prolific

[n] ΚΑΒΕΙΡΩΝ τ' ἀγάλματα ὅμοια ἐστὶ τοῖσι τοῦ ΗΦΑΙΣΤΟΥ. Τότε δὲ σφέας παῖδας λέγεσι εἶναι. ΗΡΟΔΟΤ. ΘΑΛΕΙΑ. HERACLITUS ſaid that the Gods (*i. e* the World and it's Parts) were originally from FIRE.

* ΦΕΡΕΚΥΔΗΣ λέγει ἐκ Καβείρας τῆς Πρωτέως καὶ ΗΦαίστου, Καβείρους τρεῖς καὶ νύμφας τρεῖς Καβειρίδας γενέσθαι· τὰ δ' ὀνόματα αὐτῶν ἐστὶ μυστικά.

ΣΤΡΑΒ. βιβ. ι. Θεολογεμ.

prolific *Strength* or *Warmth* of the *Earth* itſelf[o]; the ſecond the latent *Strength* of *Grain*[p] or Power to expand itſelf by Heat and Moiſture; the third that genial *Warmth exerted*[q] and in Action, or the vegetative Life of a growing Plant, and the fourth is the *Servant*, or *Creature* of theſe *Gods*[r], laborious, inventive, and prone to Propagation[s]. Lett. 17.

EXPERIENCE ſhews that the greateſt Wonders ceaſe to be ſo when they are frequently ſeen. Some of them paſs daily before our Eyes

[o] From עזן, in HIPH. העזין, in *Arabic* غزن Roboravit, Virtute et Potentiâ imbuit, by tranſlation, Concepit, gravida fuit, ארץ *Erets* Terra: But as the CABIRS came of *Vulcan*, I prefer the *Chaldee* אזה *Aazi*, ſuccendit, accendit, calefecit, as the true Compoſition. The Word runs through the *Eaſtern* Languages. غز *Azza* Bullivit, ferbuit, accendit, commovit, expreſſing particularly *Fermentation*.

[p] From the ſame and גרס *Gheres* Frumentum. The few Fragments remaining of the *Hebrew* afford but narrow Notions: The *Syriac* and *Arabic*, copious Dialects, extend our Views of their primitive Analogy. In the latter غرس *Gharas*, ſignifies to *plant*, غرس *Ghirſo Mucus*, or generative *Slime*, (pag. 173.) كرس, *Kirſo*, Dung, and Urine of Cattle, غرس *Gharisso*, the firſt *Shoot*, or *Germ*, from whence *Aâzi-gherſa*, Proſerpine; the Derivation of whoſe *Greek* Name ΠΕΡΣΕΦΟΝΗ, ſee in the Note on *Sanchoniathon* below.

[q] The Feminine of the former.

[r] From خدم *Kadimon* or *Kadim*, Miniſter, Famulus, and اله *Ilahon* Deus. *Kadm-iloï*. ΚΑΔΜΙΛΟΣ and ΚΑΣΜΙΛΟΣ, Mercury.

[s] Supra. page 175. and join to it from *Herodotus* Ὄσις δὲ τὰ Καβείρων ὄργια μεμύηται, τὰ Σαμοθρήϊκες ἐπιτελεουσι, ὅυτω ὦν νὴρ οἶδε (διὰ τίτα τῦ ΕΡΜΕΩ ἀγάλματα ὀρθὰ ἔχεσι τὰ αἰδοῖα.)

ΕΥΤΕΡΠΗ.

Lett. 17. Eyes without Notice or Reflexion. The Sun riſes, the Moon changes, the Stars revolve, in the View of thouſands blind to ſo auguſt a Scene. The Vapours mount, the Rains deſcend, the Rivers flow, the Tides return unheeded by the Bulk of Mankind: and much more unheeded ſpring th' unnumbered Tribes of the vegetable Race, except in ſo far as they contribute to the Suſtenance or Conveniency of our Lives. We feed upon the Fruits of *Mother-Earth*, without conſidering what ſecret vivifying Power renews her Boſom with annual Pregnancy: what latent Virtue enables a Seed apparently dead to transform itſelf into a thriving Plant, or tow'ring Cedar; and what *Nymph* or *Hamadryade* animates and feeds the endleſs earth-born Family?

It had perhaps been well, cou'd I have introduced the Explication of the Nature of theſe hidden Deities, and the Import of their enigmatical Names, with ſome ſtriking Ceremony. Cou'd I under Cloud of Night have led you trembling through the thick Mazes of a wild Wood into a Grotto's Gloom; and there hear a ſolemn Voice pronounce theſe fearful Names, *Aaxi-Erez! Aaxi-ghêrez! Aaxi-ghêrza!* and at every Sound made the ſacred Image of the God to paſs tremendous before you: Then have invoked the Kadm-Eloe to ſhew their Operations typified in amazing Symbols, you might poſſibly have ſtared

ſtared like a young Convert, turned Votary of the *Cabir*-Gods, and never forgot their Rites while you lived. Lett. 17.

AND now, my Friend, I ſuppoſe with your Aſſent I may venture to aſſert it to be a common Miſtake, 'that Mythology belongs only to POETS; or to Poets preciſely as *ſuch*, I mean Makers or Compoſers of Verſe. They have long, it is true, monopolized the Muſes, as if they favoured none of the Sons of Science but themſelves; and along with that Encroachment they have appropriated their Method of inſtructing by Fable and Allegory: But anciently it was not ſo: the inſpiring Muſe confined not her Influence: the Poet was not her ſole Favorite: no, nor ever ſo much as when he was a real Philoſopher. FABLE was the firſt Garb in which *Wiſdom* appeared; and was ſo far from being peculiar to the Singſong Tribe, that the Fathers of Science both Civil and Sacred adopted it as the beſt of Means both to teach and perſuade. What Branch of Knowledge but has borrowed aſſiſtance from this mimic Power? What Piece of abſtract Speculation has ſhe not coloured with Imagery, or what practical Precept has ſhe not enforced with Examples? Even in Converſation and Buſineſs, to what do we more commonly allude than to ESOP's *Cock*, or his *Fox*, or his *Dog* deceived with his own Shadow? When a corrupt Reſident lately meant

to

Lett. 17. to delude his Country, and ſell her to the common Enemy, he repreſented the ſole Means of her Safety, her Union with *Great-Britain*, as hunting with the *Lion* who wou'd afterwards devour her[t]. Often, indeed, have *Politics* borrowed the Dreſs and Language of Fable; a Language in which you can ſay without Offence a thouſand tickliſh Things not elſe to be mentioned: Things that would wound a tender Ear, and ſhock a darling Paſſion if nakedly told, glide gently down, like a bitter Pill in a mild Vehicle, when wrapt in a ſoothing Tale. Witneſs in Sacred Writ, the Story of *Nathan*, of the Widow of *Tecoa*, and to keep near the ſame Country, witneſs the inexhauſted PILPAY; whoſe fertile Fancy has painted the Courts of the *Eaſt*, and exemplified the Fate of Favourites in a thouſand Tales, fitted to every Maxim of State.

WOULD you have a ſmall Taſte of this political Mythology? Here it is; a Sketch from a ſuperior Genius, equally capable of excelling in other Parts of Science, as he does in his own Profeſſion. 'WHEN *Jupiter* firſt 'heard of the Death of his Son *Sarpedon*, in 'the Rage of Grief he called *Mercury*, the 'Meſſenger of the Gods, and gave him Orders 'to go inſtantly to the *Fates*, and bring from 'them the ſtrong Box in which the eternal 'Decrees were laid up. *Mercury* obeyed 'went

[t] Lettres de M. VAN HOEY.

'went to the fatal Sisters, and omitted nothing Lett. 17.
'a wise and well instructed Minister cou'd
'say to make them obtemperate the Will of
'*Jove*. The *Sisters* smiled, and told him,
'that the other End of the golden Chain,
'which secured the Box with the unalterable
'Decrees, was so fixed to the Throne of *Jove*,
'that were it to be unfastened, his Master's
'Seat itself might tremble.' This elegant Apologue is capable of a sublime Application: but in meer human Affairs, were a Prince about to sap the Foundations of his own Grandeur, or a Minister about to disconcert the Measures, or destroy the Men that kept him in play, cou'd there be any thing more apposite than to tell the Answer of the Fates to almighty JOVE?

BUT though there be no Science unadorned by Allegory, it is in THEOLOGY that it triumphs and sits upon it's Throne: that Method, I mean, of teaching by Types, Allusions and Parables, so common in the *East*, and with which all their Compositions, sacred and civil, so much abound. Yet it is a strong Phrase used by a learned Prelate, 'That the Fables 'which were profane in other oriental Nations 'were *sanctified* in SYRIA, and confirmed 'by the Authority of *God* himself:' Not meaning, to be sure, the mysterious Tales or religious Doctrines of the neighbouring Nations, *Egyptians*, *Phenicians*, or *Arabs* to have been adopted

Lett. 17. adopted and ſanctified in *Paleſtine*; but that the *Method of inſtructing by Fable* was employed by the Heaven-inſpired Pen-men in the Land of Promiſe, as well as by the Prieſts in *Egypt* and the Magi of the *Eaſt* [u]: and in effect, ſome of the greateſt Divines in all Ages have been the moſt eminent Type-makers. A Prophet can ſcarce open his Mouth but in Figure and Alluſion; and the greateſt Wiſdom is frequently couched in the darkeſt Sayings. *Origen*, *Philo*, and *Tertullian*, Men of warm Fancies, if they be not the greateſt Type-makers, are the greateſt *Type-finders* in Antiquity; and accordingly it was, and ſtill is, a principal Part of ſacred Inſtruction, ſays a very knowing and modeſt *Jew*, to ſearch into the 'myſtical Expoſition of the Law, and *parabo-* 'lical Hiſtories, not to be underſtood according 'to the Letter, but in a *figurative* Senſe, with 'deſign to inſtruct us in ſome uſeful Precept 'of Morality, according to the known Practice 'of the *Orientals* [v].' Another learned Man of the ſame Nation, but converted to *Chriſtianity*, declares the *allegorical* Meaning to be highly neceſſary for preſerving the Purity of our Religion; which moſt certainly wou'd be infected with *Judaiſm*, if we kept ſtrictly to the *Letter*. 'We ſhou'd be ob-

'liged,

[u] Quas Parabolas in Nationibus de quibus differui profanas modo vidiſti, eæ Sanctiores factæ ſunt in *Syria*, et Dei ipſius authoritate roboratæ.

P. D. Huet. De Orig. Fab. Romanens.

[v] Is. Abendana, Polity of the Jews.

'liged, he ſays, to re-eſtabliſh Circumciſion, Lett. 17.
'renew the Sacrifices and Burnt-Offerings,
'and reſtore the whole Train of the legal
'Ceremonies. Nor cou'd we without the
'myſtical Meaning, well anſwer the Enemies
'of the Law and the Prophets, when they
'aſk in deriſion, Why ever God laid ſuch
'abſurd Commands upon Men as to cut their
'Fore-ſkins, kill a Lamb, or conſecrate a red
'Heifer?' But does not the knowing Convert go too far in favour of *Allegory*, when he concludes 'that the Laws of *Sparta* or *Athens*
'would appear more reaſonable than the *Jewiſh*
'taken without their myſtical Meaning, and
'it's Explication [w]?'

We are indeed told, that Truth, *naked Truth*, in ſacred Matters, is like the Sun in his Brightneſs, which mortal Eye cannot ſtedfaſtly view, without being dazz'led: but Allegory, the Picture or Semblance of Truth, is compared to the *Iris*, the reflected *Image* of the Sun, which we behold with Wonder, and gaze on with Eaſe. She is ſaid to be the Daughter of *Thaumantias*, or Child of *Admiration*; a Paſſion when mixed with Delight the moſt attractive and commanding in the human Breaſt. The Mind therefore, ſays a pious Philoſopher, attaches itſelf with higher Satisfaction to the *Rain-Bow* of Fable, than to the reſplendent *Sun* of *ſimple* Truth.

Certain

[w] Sixti Senens. Biblioth. Sac. Lib. I.

Lett. 17. CERTAIN it is, that our Sight turns too familiar with Objects it can command, and with which it is daily converſant. They loſe their Dignity by degrees, and ſtrip themſelves of the ſtriking awful Appearance they formerly wore. 'The ſacred Horror of a 'holy Cavern, ſays an admired *Italian*, a reli-'gious Darkneſs, a devout myſterious Dim-'neſs, or dubious Confine of Night and Day, 'produce incredible Reverence in the Wor-'ſhipper, and inhance the cloudy Majeſty of 'the half-ſeen Object.' But how ſhall we underſtand what that eloquent Author immediately ſubjoins, when he firſt deſires us to reverence *Truth*, and then aſks, What other Religion in the World profeſſes more openly to walk *in the dark* than our own? Does not GOD, continues he, make his Abode in the reſplendent Abyſs of *inacceſſible* Light?— and though he be ſaid, 'to have made Dark-'neſs his hiding Place,' does he not for all that dwell in the pureſt Splendor; which being too dazz'ling an Object for the human Eye, is therefore held forth to us under the Name of *Darkneſs?* Is not *Faith*, which flows from him, an obſcure myſtical Revelation —— it's Inſtruments, meer *Symbols*, it's Oracles the *Prophet*'s full of a thouſand Adventures that have all the Appearance of Type and Allegory[x]? It is far out of my way to anſwer theſe Queſtions:

[x] AGOST. MASCARDI Diſcorſi morali Parte I.

Queſtions: but whatever Difficulties they might raiſe in *Italy*, I am inclined to believe, that a *Proteſtant* who throughly underſtands his own *Principle*, is the fitteſt to remove them. Lett. 17.

So far however, we may ſafely aſſent to this learned Writer, that the End of ſacred Allegory was the Inſtruction of Mankind, which it obtained by two natural Effects of it's Influence on their Minds: Firſt it impreſs'd them with an Awe of Religion, by the Majeſty and Obſcurity of the allegorical Meanings: and next enforced the Precepts of Virtue, and under cover of *pious Rites* recommended the Practice of them to the People. How juſtly the Opinion may be founded I pretend not to determine; but it has been long believed 'That 'the Divinity loved to be *veiled*; and that 'it's myſterious Subſtance diſdained to be 'convey'd in plain Words into polluted Ears.' *Numenius*, the celebrated *Pythagorean*, having through I don't know what Caprice, undertaken to publiſh an Explication of the *Eleuſinian* Myſteries, had proceeded but a little way in his Work, when ſome Goddeſſes appearing to him in a Dream, ſhew'd themſelves ſtanding naked, in an indecent Poſture and infamous Place. From thence they chid him bitterly for his Attempt to divulge their Myſteries, as if thereby he had proſtituted their Honour. For the ſame Reaſon *Diagoras* was baniſhed from

Lett. 17. *Athens*, and a Price ſet upon his Head; and *M. Attilius* the Duumvir was condemned as a Parricide by the *Roman* Senate for having only employ'd a common Clerk to copy over the *Sibylline Verſes*. In ſuch a Temper, and under ſuch Impreſſions, Men wou'd naturally fall to *allegorize*; that is, to hide their Conceptions of divine Things under Coverings and Symbols; and accordingly the Countries where Allegory was moſt cultivated have been the moſt celebrated for their Religion.

EGYPT above all the reſt, the Mother-Land of Myſteries is ſaid to have hatched the better Part of the Rites that prevail over the World. 'It is a frightful Thing, ſays an eminent Divine, to conſider their immenſe Diverſity. Yet they all agree in many Points; they have almoſt all the ſame Principles and Foundation; they agree in *Theſis*, proceed by the ſame Steps, and keep even Pace with one another: nor is it any wonder, *ſince they all took Birth in the ſame Country and Clime*; all of them invent and furniſh Miracles, Prodigies, Oracles, ſolemn Myſteries, holy Prophets, ſacred Feſtivals, certain Articles of Faith and Creeds neceſſary for Salvation [y].' It is for this Reaſon that the firſt Poets, Maſters in Allegory, *Linus*, *Orpheus* and *Muſæus*, all inſtructed in *Egypt*, were

[y] P. CHARRON de la Sageſſe. Liv. II. Ch. V. Page 351.

were called *Theologues*[z]; and that ſuch high Merit is aſcribed to them in taming and civilizing rude Mankind[a]. Their Method of doing it by *Parables* and enigmatical Fictions they learned, if we may believe a Father of the Church, from the *Jewiſh Prophets*; nay and many of their mythological Tales tend to typify the Attributes and Actions of the *true God* according to the ſame Author *. Whatever be in that Aſſertion, great was the Veneration anciently paid to theſe Sages, and little leſs to their Succeſſors. It was ſaid of HOMER, for inſtance, 'that as a Poet, he had in a 'manner *formed* and *diſciplined* barbarous 'Greece; that for Inſtruction in the Management of all human Affairs he deſerved to 'be taken up and got by Heart; and in a 'word, that it wou'd be the Heighth of Wiſ-'dom to model one's whole Life and Converſation upon this divine Poet[b]:' And taking all theſe venerable Bards together, they Lett. 17.

T 2 were

[z] Extiterunt Poetæ qui etiam THEOLOGI dicerentur, quoniam de Diis carmina faciebant; ex quorum numero fuiſſe perhibentur *Orpheus*, *Muſæus*, *Linus*.

AUGUSTIN. de C. D.

[a] Vivendi rationem quam moralem civilemque Sapientiam licet appellare, primi omnium mortalium priſci POETAE indagaverunt.

PATRICIUS de Regno. Lib I. Tit. 2.

* CLEMENS of Alexandria.

[b] Ὡς τὴν ΕΛΛΑΔΑ πεπαίδευχεν οὗτος ὁ ποιητὴς· καὶ πρὸς διοίκησίν τε καὶ παιδείαν τῶν ἀνθρωπίνων πραγμάτων, ἄξιος ἀναλάβοντι μανθάνειν· καὶ κατὰ τοῦτον τὸν ποιητὴν πάντα τὸν αὐτοῦ βίον κατασκευασάμενον ζῆν.

ΠΛΑΤΩΝ. Πολιτει. ι.

Lett. 17. were generally allowed to be the *Fathers* as it were of Wiſdom, and *Leaders* in the Way of Knowlege. Their *allegorical Art* was adopted into every Part of Life, and every Science was treated in *Metaphor* and *Alluſion*. The firſt *Hiſtorians*, as well as the firſt *Philoſophers*, were Mythographers or Writers of Fables [c]. After what you have heard, I ſuppoſe the laſt may be pretty intelligible; but how is it poſſible to tranſmit real *Hiſtory* in a Fiction? It is, I muſt acknowlege, a little ſtrange; but read *Homer*'s Account of the Wall raiſed by the *Greeks* round their Ships and Camp, and particularly the Deſtruction of it by *Neptune* and *Apollo*, (the *Sea* and the *Sun*) after their Departure, and you will ſee an elegant Conjunction of Fact and Fable. But there are two curious Inſtances of this Method of Narration in the moſt natural Author that ever wrote, and in the plaineſt of his Writings [d]; that wond'rous *Journal* of *Cyrus*'s Expedition againſt his Brother, kept by XENOPHON; the moſt delightful inſtructive Record that ever preſerved Virtue from Oblivion.

AFTER the firſt Repulſe which that handful of hardy *Greeks* had given the perfidious *Perſian*, they marched to the Banks of the *Tigris*. 'Here, ſays their General and Hiſtorian,

[c] Οἱ πρῶτοι ΙΣΤΟΡΙΚΟΙ καὶ ΦΥΣΙΚΟΙ μυθολόγοι. ΣΤΡΑΒΩΝ. Βιβ. α.

[d] ΞΕΝΟΦΩΝΤ. Ἀναβάσεως, βιβ. γ.

' rian, we came to a great City, deſerted and Lett. 17.
' waſte, called *Lariſſa*, formerly inhabited by
' the *Medes*. It's Wall was twenty-five Foot
' thick, an hundred high, and two Paraſangs
' in Circumference, built of Brick with a
' Stone-Foundation of twenty Foot. This City
' was beſieged by the King of *Perſia*, when
' he drove out the *Medes*; but it was not in
' his power to take it, until the SUN *covered*
' *himſelf with a Cloud, and kept under Dark-*
' *neſs, until the Inhabitants failed, and then*
' *it was taken.*

From thence the Army made one March of ſix Paraſangs to a vaſt Wall ſurrounding a waſte City, by name *Meſpila*, formerly inhabited by the *Medes*: The Foundation of hewn Stone finely ſtreaked, fifty Foot thick and fifty Foot high, upon which ſtood a brick Wall of the ſame thickneſs, and a hundred Foot high, ſix Paraſangs in Circumference. ' Hither the ' *Median Queen* is ſaid to have fled when the ' *Medes* were deprived of the Empire by ' the *Perſians*; whoſe King laid Siege to it; ' but could neither take it by Storm, nor ' through Length of Time, until JUPITER ' *thunder-ſtruck the Inhabitants, and then it* ' *was taken.*

THESE two improbable Tales look quite foreign and diſſimilar as they ſtand interwove in the plain perſuaſive Narration of that memorable Retreat; and evidently bear the *Aſiatic* alle-

Lett. 17. gorical Stamp both in their Turn and Expreſſion. The *Eaſterns* to this day tell all grand Tranſactions *mythologically*; and are ſo accuſtomed to the *figurative* Stile, that it enters even into common Life. XENOPHON in his Paſſage through *Aſia*, has picked up theſe Traditions from the People of the Country, and inſerted them into his Journal juſt as he received them: I ſuppoſe that *one* of theſe Towns has been taken either while the Inhabitants were under Conſternation during an Eclipſe of the *Sun*, or from ſome thick *Vapour* raiſed by the Stagnation of the Canals drawn from the River; and the *other* during their Amazement at the Thunder's burſting juſt over their City.

POETRY, PHILOSOPHY and LEGISLATION, originally conjoined in one and the ſame Perſon, came in a few Generations to be ſeparated into three different Characters *. The *Philoſopher* and *Legiſlator* ſtuck long together, and were never throughly disjoined; but *Poetry* which at firſt had been only a *Servant* to the other two, came quickly to forget her Station; to ſet up for herſelf, and take looſe Flights, which ſhocked the Philoſopher's Reaſon and the Lawgiver's Morality. Hence the early Grudge between the Profeſſions [e]; Wit and Wiſdom at variance; and, in ſome States, Laws made to reſtrict *Muſic* and regulate

[e] Παλαία μὲν τις διαφορὰ φιλοσοφία τε καὶ ποιητικῇ. ΠΛΑΤΩΝ. Πολιτ. 10.

* See Page 178.

gulate *Poetry*. But except in a very few, the *Bard* for the moſt part got the better: His amazing Tales, his harmonious Numbers, his ſeeming Sanctity and Pretences to Inſpiration, gave him a great Aſcendant over his Competitors. He ſpoke to the Paſſions, and touch'd the weak Sides of Mankind, and could not fail to become *popular*. The *Prieſts* quickly ſaw it, ſtruck wiſely in, joined Intereſts with the *Poet*, grafted their Rites upon his Verſe, and ſecured his Reputation with their own Eſtabliſhment. *He* celebrated their Temples; *they* recommended his Tales. *He* aſſured the Multitude that every conſecrated Place was a School of Piety; *they* explained every Allegory into a Leſſon of ſome Virtue, or Cure of ſome Malady of the human Mind. No Man, they ſaid, cou'd ever hear the dreadful Puniſhments deſcribed, that await thoſe who tranſgreſs the Laws of Religion and Humanity, without feeling ſome Impreſſions of the *Awe* they are calculated to raiſe: That *Lycaon*, for inſtance, was transformed into a Wolf, and others changed into Trees, Birds, Stones, or condemned to diſmal Tortures below, or puniſhed in their own Perſons, or in their wretched Poſterity. But whoever ſoundly believes them (as the Bulk of Mankind once did) will be throughly ſhaken; and ſo terrified while the Impreſſion laſts, as either to abſtain from ſuch like Crimes, or at leaſt have recourſe to thoſe who are imagined to have Power from the Lett. 17.

Lett. 17. Gods to abſolve them. In ſhort, continued the Prieſts, Nothing ſo efficacious to ſooth a diſturbed Conſcience, to rowze a dejected or curb a haughty Spirit, as a pleaſing Rite or religious Allegory. Our ſecret Luſtrations, our ſolemn Proceſſions and ſacred My-ſteries are ſo many ſovereign Charms to allay the Storm of the human Breaſt: They give a looſe to ſome of them which muſt be evaporated either this or a worſe way, and calm others through a kindly Perſuaſion of the Good-will of the Gods being procured by their Performance. Our public Feaſts where *Dancing* and *Exerciſe* is uſed are of the firſt Sort; ſuch as the Progreſs of *Cybele*, the Siſtrums of *Iſis*, and above them all, the Ladies Delight, the Proceſſions of *Bacchus* [f]: Returned from *theſe*, the

[f] An ingenious Phyſician, in his Treatiſe of the *Tarantula* ſays, though there be many really bit by that venomous Spider, yet the *Women*, (by far the greater number of the Patients) frequently counterfeit the Diſtemper by feigning it's uſual Symptoms. For when they fall into any Languiſhment, either through Misfortunes, unſucceſsful Love, or Ailments peculiar to the Sex, the laſting Grief brought on them by ſuch Accidents degenerates into Melancholy and Deſpair. This is fed partly by their Solitude, living like *Nuns*, and forbid the Converſation of Men be it ever ſo innocent; and chiefly by the ſultry Climate, (*Calabria*) hot nouriſhing Food their own adult Conſtitution, Idleneſs, and ſuch like. In this gloomy State, nothing delights and refreſhes them ſo much as *Muſic* and *Dancing*: And to have their Fill of it, which is alone allowed to thoſe ſtung by the *Tarantula*, *they ſay they are bit*; and their Paleneſs, Dejection, Difficulty of Breathing, Palpitations, and perverted Imagination, like a Delirium, give a Colour to the Cheat. This is ſo common in the South of our Country *(Italy)* that theſe violent Dancings, ſo highly delightful to the Women, are turned into a Proverb, and called *il Carnevaletto delle Donne*, the Ladies little *Carneval*.

G. Baglivi. Diſſ. VI. de Tarant.

the weary Worſhipper, being at a proper Pitch for ordinary Life, can afford to ſit quietly down at home, and mind his private Affairs. But if upon any Diſaſter, the Mind be ſeized with brown-eyed Melancholly; if evil Omens, or long Solitude bring Dejection and Gloom, then a *ſecret Sacrifice*, an *Expiation*, or other holy Ceremony is the Cure: after it's pious Performance the Cloud is diſpelled, the Gloom gives way, and the happy Devotée, now ſatisfied with himſelf, and in good Terms with the Gods, ſees every thing look gay; the World ſmiles; his Heart is full of the ſweeteſt Hopes, and all about him partake of his Good-nature and Affability: So powerful is the Virtue of our ſacred Inſtitutions! But if upon a Repetition of theſe Rites at proper Intervals, that Serenity of Mind be procured which makes the Happineſs of Life, muſt it not be acknowleged that their Authors were wiſe, and Friends to Mankind? Lett. 17.

SUCH was the Language of the ſacred Order among the Ancients. The *Poets*, frequently moved by internal Impulſe, gave their cordial Aſſent; and even the *Philoſophers* partly approved the ſame Doctrine. The old thoughtful HERACLITUS called all holy Rites AKEA, CURES: And a later Sage, and zealous Diſciple of the Prieſts, gives us this Detail of their Reaſons. 'Some of the Rites, ſays he, that 'are daily performed in the Temples have a

ſecret

Lett. 17. ‘ ſecret and ineffable Cauſe of their Inſtitu-
‘ tion: Others have been conſecrated to the
‘ Gods as their peculiar *Symbols* from the Be-
‘ ginning of Time: Others repreſent them in
‘ different Aſpects (as genial NATURE has
‘ expreſſed inviſible Proportions in viſible Forms.)
‘ Others are meant as Marks of Honour, and
‘ aim at ſome certain Reſemblance or Attri-
‘ bute of the Superior Nature. The ſecond
‘ Claſs have been framed for *our* Good, in
‘ order to deliver *us* from diſorderly Paſſions,
‘ or to rid us of other Diſtempers to which
‘ we poor Mortals are obnoxious.’ In conſe-
quence of theſe Principles he explains the ſtrange, and moſt ſhocking Inſtance of their Rites, the Conſecration of the Phallus, into an ‘ *Emblem*
‘ of the POWER of Generation, whoſe pro-
‘ lific Virtue is thereby invoked to impregnate
‘ the Univerſe; for which reaſon that Cere-
‘ mony is for the moſt Part performed in
‘ the *Spring*, when the whole World receives
‘ a kind of Regeneration from the Gods.’ As for the *obſcene Forms of Speech* thought to be indiſpenſable Parts of the Service, they are Remedies, or rather *Antidotes* againſt impure Paſſions —. ‘ All our Affections, he ſays,
‘ like

[e] SATURNALIORUM originem illam mihi in medium proferre fas eſt, non quæ ad arcanam Divinitatis naturam refertur, ſed quæ aut fabuloſis admixta differitur, aut a phyſicis in vulgus aperitur: nam occultas et manantes ex MERI VERI fonte rationes ne in ipſis quidem *Sacris* ennarrare permittitur; ſed ſi quis illas aſſequitur continere intra conſcientiam tectas jubetur.
MACROB. Saturnal. Lib. I. § 7.

'like a ſtemmed Torrent, grow more violent, Lett. 17.
'the more they are reſtrained: But when they
'are gently indulged, and permitted mode-
'rately to exert their native Powers, they
'are quickly ſatisfied; after that, being ſoothed
'by a ſort of Charm, they yield to Perſuaſion
'that wou'd have ſtormed at Violence. Thus
'as we come to reſtrain our own Paſſion, by
'ſeeing the Rage of other Men, and it's diſ-
'mal Effects repreſented upon the Stage, in the
'ſame manner by ſeeing obſcene Sights in the
'Temples, and hearing obſcene Words, we
'are delivered from the Miſery inſeparable
'from the Actions [f].'

WHETHER this might not ſometimes be true, I ſhall not at preſent enquire. That it was frequently otherwiſe I am very certain; and therefore perfectly agree in Opinion with one of the wiſeſt and moſt learned Writers of Antiquity [g], when after a high Commendation of the *reformed* Roman Rites, he deſires that no body wou'd ſuppoſe him to be ignorant of the Uſe of the *Grecian* Fables. Some of them, he knows, explain the Works of Nature in gloomy myſterious Initiations; others are compoſed to comfort unhappy Men under Affliction; others to relieve us under Trouble of Mind, to rid us of Terrors and purge off black Opinions; and others for various laudable Purpoſes. But

[f] IAMBΛIX. BIB. Γ. §. ιε.
[g] ΔIONTΣ. ΛΛIKΛP. Ἀρχαιολογ. βιβ. β.

Lett. 17. But, says he, tho' I be as much appriſed of this as any Man, yet I would incline to uſe them cautiouſly, and rather approve the *Roman* Theology: For I conſider that the Advantages to be reaped from the *Grecian* Legends are but ſmall, and confined to the few who have been at Pains to enquire into their Origin: Now there are not very many who are well inſtructed in this ſort of Philoſophy; while the rude unthinking Multitude commonly underſtand theſe mythical Narrations in the *worſt* Senſe; and fall into one of two Evils: Either an utter Contempt of Gods immerſed in ſuch Miſery; or into an opinion that they need abſtain from nothing baſe or unlawful, ſince they have the Gods themſelves for their Patterns.

You ſee he allows the *Grecian Allegories* to contain a real Philoſophy; and that thoſe who are capable of enquiring into their Origin may be highly profited both in Speculation and Practice. In the former they unfold the Myſteries of Nature; in the latter they afford infinite Materials to moralize? A well-diſpoſed Perſon may there find ſomething fitted to every Condition in Life. Wou'd we live contented with our Lot, and not aim at higher things than are conſiſtent with Mortality? Let us recollect the Fate of the *Giants* that attempted to ſcale the Heaven, and the Fall of ambitious *Bellerophon* from his winged Horſe.

Wou'd we guard againſt Pride and an un- Lett. 17.
bridled Tongue? There is wretched *Marſyas* hung up before our Eyes, and *Niobe* weeping for her Children till ſhe was turned to a Stone. Wou'd we ſooth our Minds under the Viciſſitudes of Fortune, and Calamities of Life? Let us liſten to the Complaints of *Apollo*, uttered in doleful Strain upon the Banks of *Amphyrſſus* while he was doomed to feed *Admetus'* Sheep. *Lycaon* howling through the Woods, is a loud Warning to the Wicked and the Cruel; *Ixion* for ever rowling on the reſtleſs Wheel, to the Lewd and Lawleſs; and *Tantalus* tortured amid Streams with Thirſt, to the Covetous and Inſatiable. On the other hand, there is *Hercules* and the Train of *Heroes* who by Virtue and glorious Deeds have obtained Heaven and Immortality: or if you aſpire not ſo high, the *Elyſian* Fields and Groves, the Abodes of the Bleſſed, ſtand open to the *Pious*, and to thoſe

Qui ſui memores alios fecêre merendo.

These are ſome of the trite and obvious Leſſons to be learned from Mythology: What an Inſtructreſs then muſt this creative Faculty prove, when employed by a maſterly Hand to paint the Charms of Virtue, and Deformity of Vice? To trace their ſeveral Sources, pull off their Diſguiſes, and point out their Tendencies

through

Lett. 17. through all the Windings of the human Heart? Form to yourſelf the Idea of a monſtrous many-headed Beaſt: Nay, ſhrink not from the Savage; he is nearer a-kin to us than we are aware. Imagine ſome of theſe Heads to be of tame, and others of wild Animals, which ſhoot forth all around the Creature by turns, and germinate at it's pleaſure. With this Beaſt imagine the Nature and Genius of other *two* Animals to be compounded, that of a Lion, and that of a Man, ſo as to make only *one* Creature of all the three, but in whoſe Conſtitution the multifarious *Monſter* ſhall predomine, then the *Lion*, and leaſt of all the *Man*. Conceive it to be ſo veſted with the human Figure, that to thoſe who cannot ſee within it, but only view the Out-ſide, it ſhall appear to be *one* ſingle Animal, and that *a real* MAN. Then imagine it allowed to act according to the ſeveral inward Springs of it's heterogeneous Frame; and after that, think coolly with yourſelf, *what Management would be moſt conducive to it's real Happineſs* —— ? Whether to feed and cheriſh the *various Beaſt*, to nouriſh the *Lion*, and ſtarve the *Man*, ſo as he ſhou'd be dragged whither ſo ever the other pleaſed; while they are fighting, biting, and devouring one another, or to keep the Monſter at under; to *tame* the Lion, and *cheriſh* the human Creature? In plainer Terms, Whether it be better to indulge the Inſtincts

of

of an Ape, a Hog, a Fox, or Goat, and *Lion-like* to tear whatever oppoſes them; or to curb theſe ſprouting Motions, and act *like a Man?*—to temper the native Fierceneſs of our Make with the mild Principle of Humanity; and chaſten our *apiſh animal* Inclinations with the Majeſty and Decency of a *ſuperior Nature*[h]? Lett. 17.

PROTEUS is ſaid by thoſe who wou'd deduce all Fable from *Hiſtory*, to repreſent the various *Enſigns* uſed by the Kings of *Egypt*. *Plato* laughing, makes him an Emblem of the quackiſh Sophiſts, *Lucian* of the Players, *Euſtathius* of Flatterers, *Caſſiodorus* of Traitors, and St. *Auſtin*, which is the neareſt, of *Truth*; for the real Allegory of *Proteus* is of deep philoſophical Import: But the immenſe Diverſity of the *human Heart*, the Viciſſitudes in it of Virtue and Vice, the Succeſſions of wavering Thought, the Storms of Paſſion, Contraſts of Deſire, and Change of Purſuits, make it, if not a true, at leaſt a happy Application, to call it a *perfect Proteus*; now Fire, now Water, then a lifeleſs Lump; by and by a Lion; then a Bull, a Snake, or any Animal whoſe Inſtinct and Affections it pleaſes to aſſume[i].

'Tis thus that Fable takes the Harſhneſs from dry Philoſophy, and by mixing its Precepts with Imagery makes them not only eaſy to apprehend,

[h] ΠΑΤΩΝ. Πολιτ.

[i] Agost. Mascardi. Part. I. Diſc. 2.

Lett. 17. apprehend, but their Impreſſions both agreeable and laſting. For no Meaſure of Verſe, no Strength of Figures, no Pomp of Language, nor Art of Compoſition has ſuch an inſinuating Influence upon a young Mind as a *well-told wond'rous Tale.*

AFTER all, what ſhou'd hinder one of a poetical Turn, laid down perhaps on the Bank of a Brook, or ſeated on the Brow of a Clif, commanding the Ocean, and viewing the auguſt Spectacle around him; the Beauty and Order of the Heaven, the Oeconomy and Concord of the Earth and Sea —; then conſidering the Chain of Cauſes that keep the mighty Frame ſteady and invariable, what ſhou'd hinder him, I ſay to liſten attentively to a Sage, who ſhou'd approach and tell him; 'Sir! I'll give you the Clew by which to trace 'theſe latent Powers and ſatisfy your Curioſity. 'The great Foundation of Knowlege is the 'Principle of *Contradiction* or *Identity*; that 'is to ſay, that a Propoſition cannot be true, 'and falſe at the ſame time; ſo that A is A, 'and cannot be *not* A, which ſingle Principle 'is ſufficient to demonſtrate all Geometry: 'but if you intend to apply it to *Nature*, 'you muſt aſſume *another* Principle, that of 'a *ſufficient Reaſon*, or that nothing happens 'without a REASON why it happens ſo rather 'than otherwiſe[k].' He retires, and another advances—

[k] M. LEIBNITZ.

advances—— ‘ Sir! it is impoſſible that a Moun- Lett. 17.
‘ tain can be without a Valley; that the Whole
‘ ſhould be leſs than a Part; that two and two
‘ ſhould not make four, and that a Thing ſhould
‘ be and not be at the ſame time. To ſuppoſe it
‘ otherwiſe would be turning Theology and Re-
‘ ligion into Ridicule, an Abſurdity of worſe Con-
‘ ſequence than any thing I have mentioned [l].’

SUPPOSE after theſe two great Men, and *great* they really were, an old myſterious Mythologiſt ſhou'd preſume to ſucceed, and ſing or ſay this ancient Tale, ‘ That the Goddeſs
‘ THEMIS [m] prior to the Formation of the
‘ Univerſe had three eternal Daughters, *La-*
‘ *cheſis*, *Atropos* and *Clotho*, upon whom the
‘ ſupreme conſulting MIND, her Huſband, be-
‘ ſtow'd the higheſt Honour. They were
‘ called the FATES, (*Lots* or *Shares* parcelling
‘ out the World) and had Power irremiſſibly
‘ to diſtribute Good or Evil to Mortals. I have
‘ likewiſe heard, might the Bard ſubjoin, what

[l] M. BERNIER Eclairciſſ.

[m] *Poſſibility* or *Aptitude*, the Wife of JOVE, to whom ſhe bore the *Fates*. *Orpheus* ſays to her,

Πρώτη γὰρ τελετὰς ἁγίας θνητοῖς ἀνέφηνας
Ἐκ σέο γὰρ τιμαὶ μακάρων μυστήρια θ' ἁγνά.

THOU *firſt to Mortals* ſacred Rites *reveal'ſt*:
From THEE *the Worſhip paid to every God,*
From THEE *their hallowed Myſteries proceed.*

That is to ſay, that the eternal Relations of Things conſidered as influencing the Structure and Government of the World, were the Source of Religion, or of the Worſhip of theſe ſuperior *Powers*, whoſe Connexions and Operations the Prieſts endeavoured to *imitate* in their Rites, and *repreſent* in their Mythology. See Page 51 and the Notes, and Page 88, Note [b].

Lett. 17. ‘ I do not ſo well comprehend, that they were ‘ the Children of NIGHT, or of that Dark- ‘ neſs that preceded the Birth of PAN; that ‘ they were elder than TIME, and, what I ‘ better believe, that they preceded even an- ‘ cient CHAOS [n], but came to Maturity and ‘ Power when PAN firſt ſprang from its eternal ‘ Womb. But wou'd you, Sir! have a more ‘ intelligible Genealogy, tho' the ſame in Sub- ‘ ſtance with the firſt and laſt; the *Fates* were ‘ the Daughters of NECESSITY [o]: their Ha- ‘ bitation is the Receſs of a gloomy Cavern, ‘ where they live wrapt up in impenetrable ‘ Darkneſs, but whence they daily fly out in- ‘ viſible, and govern Heaven and Earth, Gods ‘ and Men, according to their immutable Pre- ‘ ſcription.’ To which of the three Inſtructors wou'd a Man of Taſte liſten with moſt Plea- ſure?——To the laſt, ſay you, without doubt; but it wou'd ſtill increaſe, if he condeſcended to ſpeak a little plainer. That, my Friend, he can never do while he keeps to his Character as a Mythologiſt: But we ſhall, if you pleaſe, call an Interpreter or two, an Ancient and a Modern; and after hearing them, you may better judge of his abſtruſe Genealogies.

THERE are, ſays the one, certain eternal immutable *Relations* of Things, according to which the World was framed, and by which it is

[n] *Lycius Delius*, older than HOMER, (perhaps OLEN the *Lycian*, *Apollo*'s Poet in *Delos*.) See PAUSAN. Arcadic.

[o] From PLATO's *Timeus*.

is ſtill governed. The Properties of a Triangle Let. 17.
can never agree to a Sphere, nor thoſe of a Sphere to a Cone. Every Piece of Matter requires a commenſurate Space, and all Exiſtence neceſſarily implies Duration: The ſame Body cannot have the Firmneſs of Iron and Fragility of Wood, the Conſiſtency of Earth and Fluidity of Water. It cannot be crooked, and at the ſame time ſtreight; heavy and yet light; a Circle and yet a Square. Each of theſe Properties is an eternal Law, by which Nature does and muſt proceed. For the Powers neceſſarily reſulting from theſe immutable Relations were ſo ordered by their great Creator, as by the moſt admirable Mechaniſm to govern the Univerſe, and preſerve the divine Harmony and Order in which it moves: while the apparent natural Ill in the World is the ſlight Concomitant of a much greater and more general Good.

It is my Opinion, ſays another, that the Divine Nature is but one, tho' called by numberleſs Names, according to the ſeveral Operations and Productions which are aſcribed to God. We call him *living*, as the Author of Life; *eternal*, as he is from everlaſting to everlaſting; *thundering* and *etherial*, from theſe his Operations above; *fruitful*, *generative* and *paternal*, from his Productions below; *Saviour* and *Deliverer* with the higheſt Propriety; and to include all, he is denominated *heavenly* and *earthly*, after the various Effects of his Power

Lett. 17. and Providence, being himſelf the CAUSE of all things.—As to what is called NECESSITY, I take it to be nothing but his eternal and immovable Eſſence; to which the Fable of her Daughters the *Parcæ* and their fatal Spindle plainly points. They are three in number, according to the triple Diviſion of Duration into *paſt*, *preſent* and *to come*. Their ever-running Thread is partly ſpun and wound up, partly juſt drawn out and twiſting, and partly as yet on the Diſtaf. *Atropos* (Irreverſion) the eldeſt, ſevers the *Paſt*: *Lacheſis* (Allotment) the ſecond, lays out the *Future*: And *Clotho* (the young Spinſter [p]) is always furniſhing what is *Preſent*: So that the grand Tranſaction of Time is not ill repreſented in the Drama of the Fable.

'But, as *Plato* hath nobly ſaid, all this is no-
'thing but GOD himſelf, who, according to
'ancient Tradition, having the Beginning,
'Middle and End of all Beings in his Power,
'keeps one ſtreight ſteady Courſe according to
'NATURE, with his inſeparable Adherent
'*Juſtice*, always ready to avenge the leaſt De-
'viation from its *divine Law* [q].'

AFTER reading this beautiful Solution, methinks I hear you muttering to yourſelf, 'THEMIS
'the Wife of JOVE,—Mother of the FATES!
'*Poſſibility*—

[p] There are different Arrangements of the FATES; this ſame Author makes *Lacheſis* over-rule *Futurity*; and *Plato* makes her Province the *Preſent*, and *Atropos*'s *Futurity*: I have followed the Order that beſt ſuited the Subject, and the Import of their Names.

[q] ANONYM. περὶ Κοσμ.

'*Poſſibility*——*Aptitude*——*Structure of the* Lett. 17
'*World*—*Source of Worſhip*—*Three Siſters*—
'*Triple Duration, all governed by one all-wiſe,*
'*all-juſt and almighty* NATURE!' Glorious comprehenſive View, if that be indeed the Meaning of the Tale, and we be ſecure from Illuſion in the Application! I well know you are not eaſily ſatisfied; and in the preſent Caſe there is but *one* Way to obtain Satisfaction; that is to know the real Sentiments of the great Maſters of Life and Philoſophy; *who thought for themſelves*, at the ſame time that they were comparing the Opinions of all their Neighbours, and particularly ſearching into the Treaſures of the *Eaſt*; to know, I ſay, their real Sentiments of the Riſe and Government of the World, and compare them with the alluſive Tale. But how is that Knowledge to be attained? I heſitate a little to anſwer the Queſtion: yet muſt ingenuouſly tell you, that if you indeed wiſh to enter into the Spirit of the early Sages, and view their genuine manly Conceptions of *Nature* and *Truth*; if you wiſh to feel their elevated Genius, and be truly acquainted both with their Head and their Heart, you *muſt of neceſſity be Maſter of their* LANGUAGE. No Interpreter, no Commentator, no Copier can ſave you from this Condition: Were *Mercury* himſelf to deſcend at your Prayer, and reſume his ancient Office, you wou'd receive at beſt but faint, often falſe, often disfigured Ideas from his Interpre-

Lett. 17. tation. What the judicious *Cervantes* ſays of Poetry, holds equally true of elegant Proſe, and indeed more or leſs of all kind of Writing; 'That 'all Attempts to tranſlate Verſe into a different 'Language have always come ſhort of the 'Beauty of the Original, let ever ſo much La-'bour be employ'd, or Abilities ſhewn in the 'Tranſlation [r].' But all Fable is *Poetry*, and the trueſt Species of it is *Fable*. In this, you have often heard, the earlieſt Authors wrote; and even the unfabled Accounts, if I may ſo ſpeak, of the grand Tranſactions of ancient *Chaos*, and the Riſe of Things, are, in the Opinion of a knowing Divine, *poetically* and enigmatically told. 'The Reflections, ſays he, that 'are made in ſeveral Parts of the divine Wri-'tings upon the Origin of the World and the 'Formation of the Earth, ſeem to me to be 'writ in a Stile ſomething approaching to the 'Nature of a *prophetical* Stile, and to have 'more of a divine Enthuſiaſm in them than the 'ordinary Text of Scripture; the Expreſſions 'are lofty, and ſometimes abrupt, and often 'figurative and diſguiſed; as may be particu-'larly obſerved in that beautiful Speech of Wiſ-'dom recorded by *Solomon*; which is yet ſo ob-'ſcure, that no two Verſions I have met with agree in the Tranſlation of that Verſe:—and it 'commonly

[r] Todos aquellos que los Libros de Verſo quiſieron bolver en otra Lengua—quitaron mucho de ſu natural Valor: que por Cuydado que pongan, y Habilidad que mueſtran jamas llegarán al punto que ellos tienen en ſu primer nacimiento.

D. Quix. Lib. I. § 6.

'commonly happens ſo in an *enthuſiaſtic* or pro- Lett. 17
'phetic Stile, that by reaſon of the *Eagerneſs*
'and *Trembling* of the Fancy, it does not al-
'ways regularly follow the ſame even Thread of
'Diſcourſe; but ſtrikes many times upon ſome
'other Thing that hath *Relation* to it, or lies
'*under* or *near* the ſame View [s].' Is it poſſible, do you think, to underſtand the bare Meaning, not to mention the Beauty and Spirit of ſuch a Way of Writing by *Tranſlations?* No—nor is it in many Caſes poſſible to make any Tranſlation at all, without loſing not only the Elegance, but half the Senſe; of which there is ſo pregnant an Inſtance in the Author lately quoted, where he explains the various *Greek* Names of *Fate*, that I dare challenge the greateſt Linguiſt in *Europe* to make it perfectly intelligible to a Perſon unſkilled in the Original [t]. *Plato* ſays prettily, that a Poet is ΤΡΙΤΑΤΟΣ ΑΠΟ ΤΗΣ ΑΛΗΘΕΙΑΣ, *three Removes from Truth*, whoſe primary genuine Eſſence, according to him, is the divine IDEA, the *Model* of the Creation. The viſible

[s] Dr. T. BURNET's Sacred Theory.

[t] Οἶμαι δὲ τὴν ΑΝΑΓΚΗΝ ὐκ ἄλλο τὶ λέγεσθαι πλὴν τοῦτον (τὸν ΘΕΟΝ)· ΕΙΜΑΡΜΕΝΗΝ δὲ διὰ τὸ εἴρειν τε καὶ χωρεῖν ἀκολύτως· ΠΕΠΡΩΜΕΝΗΝ δὲ διὰ τὸ πεπερατῶσθαι πάντα, καὶ μηδὲν ἐν τοῖς οὖσι ἄπειρον εἶναι· καὶ ΜΟΙΡΑΝ μὲν ἀπὸ τοῦ μεμερίσθαι· ΝΕΜΕΣΙΝ δὲ ἀπὸ τῆς ἐκάστῳ διανεμήσεως· ΑΔΡΑΣΤΕΙΑΝ δὲ ἀνυπόδραστον αἰεί ὖσαν καὶ φύσιν· ΑΙΣΑΝ δὲ ἀεὶ οὖσαν. Περὶ ΚΟΣΜΟΥ.

In the firſt and two laſt Names of FATE, I apprehend the Author to have miſtaken the Etymology.

Lett. 17. Forms of Things make the firſt Step from it; *our* Conceptions or Ideas of them the ſecond; and the Poet's Allegories, or *Figures* of theſe Conceptions, the third. A Tranſlation therefore muſt be a Remove further off; and if he vary'd the Figure, which he cannot avoid in Languages of different Genius, he muſt be the *fifth* from Truth. Slight and ſlippery is the Hold of her at that Diſtance; and abſurd the Plan of ſearching for her in a Tranſlation! For do but conſider; the greateſt Men of Antiquity, tho' endow'd with the ſublimeſt Underſtandings, ſpent their Lives in Study, with an Application and Docility amazing to a Modern. When *Pythagoras* impoſed a ſeven Year's Silence on his Diſciples, he told them that he required but one half the Time which he had himſelf ſpent among the Prieſts in *Egypt*, (where he ſubmitted to *Circumciſion* into the bargain) in order to gain Admittance into their Order, and participate of their myſtical Science. *Democritus* ſpent a long Life, in an unwearied Reſearch of Truth, under the Direction of the *Chaldean* Magi, the *Egyptian* Prieſts, the *Indian* Gymnoſophiſts, and of *Leucippus* the *Grecian* Author of the *Atomic* Philoſophy. *Theophraſtus* is characterized by *Plutarch* ΦΙΛΗΚΟΟΣ ΕΙΤΙΣ ΑΛΛΟΣ, *inquiſitive if ever Man was*, and continued ſuch beyond his ninetieth Year. His Maſter *Ariſtotle*, tho' of ſuch Penetration as to be called by *Plato* the *Genius* of *Nature*, ſtudied for twenty Years under

under the Direction of that great Man, who, e'er he obtained himſelf the Title of the *divine Philoſopher*, had been ſucceſſively the Scholar of *Socrates*, of *Archytas*, of *Eudoxus* and *Eurytus* near double that time, beſides a Voyage we are told he made to the grand School of Religion and Learning, the Kingdom of *Egypt*. Are *theſe* Men's or their more metaphorical Maſter's Sentiments to be truly and juſtly learned in Tranſlations? Numberleſs are the Miſtakes which I cou'd point out in the moſt elaborate, authentic, and often reviſed Verſions; but I ſhou'd be unwilling to depreciate well-meant Endeavours, whoſe Miſcarriage detracts nothing from their primitive Merit. I chuſe rather to give you a pleaſant Inſtance of this kind, to which I was Witneſs myſelf. Lett. 17.

It is not very long ſince a Gentleman, who did Honour to his Country while he reſided at *Conſtantinople* in a public Character, and who is now ſtill more conſpicuous by his Merit and Services, happened in Converſation to mention the Subtlety of the *Mahometan* Doctors, the Piety and Devotion of their Diſciples, and prodigious Extent of their Religion. As he is a Man of ſuperior Knowledge and Probity, his way of ſpeaking ſurprized an ingenious Youth who happened to be in the Company, and awaked a Curioſity natural to a young Mind, to ſee the *Baſis* upon which ſo vaſt an Edifice leaned. He accordingly got a *French* Tranſlation of

Lett. 17. of the CORAN by their Conſul *du Ryer*, and ſat eagerly down to read it. But he was amazed beyond meaſure when he cou'd ſcarce make out half a Page of common Senſe together. '*This* 'the Foundation, ſaid he, of a mighty Reli-'gion! this the Decider of ſubtile Diſputes! 'and Rule of refined Morals! Impoſſible. 'Sir *E* * * * * *F* * * * * to be ſure 'knows the *Eaſt* better than any Man in *Bri-'tain*; but what can be the Influence of ſuch 'Stuff as this?'

As ill Luck wou'd have it, an old *Latin* CORAN fell into his Hands much about the ſame time, which is utterly unintelligible; and inſtead of a Foundation of Faith ſeems to be the Production of Madneſs and Immorality. This compleated his Aſtoniſhment; particularly *Sura* XII. in relating the Hiſtory of *Joſeph*'s being ſold by his Brothers into *Egypt*, and of his Miſtreſs's Paſſion for him, (who, as her beſt Excuſe, invited a Sett of Ladies *to ſee him*,) there is in that Tranſlation an Expreſſion about the Women, at his Entrance into the Room, too indecent to be repeated; but at which the Tranſlator in a marginal Note exclaims, *O fœdum et obſcœnum Prophetam!* O the obſcene and filthy Prophet! My young Gentleman cou'd ſtand it no longer: he came flying to me with his Tranſlation and Amazement, which appeared ſo painted in his Looks, and ſuch Eagerneſs to tell it, that I cou'd

cou'd ſcarce hear him with tolerable Gravity; nor can I yet think of it without Laughter. In end however I took out the Book, view'd the Verſe, and aſſured him there was neither Trace nor Veſtige of ſuch an Expreſſion in the CORAN; but on the contrary a very modeſt Term that ſignifies to *prize highly*, or *greatly commend*. Then looking here and there thro' the pretended Tranſlation, I found it did not deſerve the Name; and recommended to him a *new* one done by a modeſt learned Man * of equal Capacity and Candour, and who, for the Honour of our Country, I wiſh had met with the Encouragement due to his Merit. This ſatisfied my young Friend *in part*; to do it *wholly*, and to let him ſee that that Book, which we juſtly think repleniſhed with Folly, may yet be the Object of Admiration, and almoſt Adoration † of greater *Numbers* of Mankind than any Book extant, as indeed it is, I read to him, from an *Eaſtern* Author, the Story of a deep Remorſe and high Profeſſion of Repentance it once produced in a Royal Breaſt. Lett. 17.

THE powerful King of *Cariſme*, poſſeſſed of the fineſt Countries of the *Eaſt*, (the ancient *Perſia*, *Media* and *Parthia*, and the mighty Tract lying to the Eaſt and South of the *Caſpian* Sea

* Mr. G. SALE.

† The orthodox *Moſlems* believe the CORAN to be eternal and uncreated; having been writ from everlaſting on the ſame Table by God's Throne that contains the divine irreverſible Decrees, whence the Angel *Gabriel* copied it, and at proper Seaſons brought it to *Mahomet*.

Lett. 17. Sea all the way to *India*) had connived at a barbarous Murder committed againſt the Law of Nations in the Perſon of an Ambaſſador from the great *Genghis-can*, and a Caravan of *Mogol* Merchants put cruelly to death in his Capital. That Northern Conqueror, bred in Hardſhips, the School of Heroes, iſſuing from the Mountains of *Tartary*, with the Poſterity of theſe fierce Nations that formerly ravaged, and now poſſeſs *Aſia* and *Europe*, had extended his Fame and Power over a great Part of the *Eaſt*: But *Sultan* MEHMED King of *Cariſme*, elated with a Grandeur built upon the Ruin of the *Khalifs*, the *Seljuc* Sultans, and later *Grecian* Empire, deſpiſed *Gengis-can* and his rude *Mogols*. 'What tho', ſaid he to his Generals, 'they have vanquiſhed ſome barbarous Pagan 'Nations, unſkilled in military Arts; they ſhall 'find they have now to deal with different Peo- 'ple, the brave generous *Muſſulmen*, verſed in 'War, who have conquered *Fars* [u], and all the 'reſt of *Iran* [v]; and whom no Nation, not 'the moſt warlike in *Aſia*, has yet been able 'to withſtand: Let us go and teach the raſh 'Tartar the Difference between Us and the 'Pagan Barbarians he has vanquiſhed.'

'The Generals obey'd: the Sultan's *Sangiac* [w] 'was reared: the great Trumpet the *Kerrena* 'ſounded: the *Mangalay* [x] marched: the Ar- 'mies met in the Plains of *Caracou*. A terrible

'Battle

[u] PERSIA. [v] HIRCANIA.
[w] The Royal Standart. [x] The Vanguard.

'Battle was fought; which laſted from Sun-Lett. 17.
'riſing till Darkneſs covered the Earth [y];' and tho' the King of *Cariſme*, and the noble Prince *Gelal-addin* his Son, both did Wonders of Valour, yet on that fatal Day, of three hundred thouſand fighting Men they loſt one hundred and ſixty thouſand, and the Victory. It was then that *Sultan* MEHMED, ſtript of his vaſt Dominions, was forced to fly before the *Mogol*-Conqueror: and purſued from City to City and Fortreſs to Fortreſs, he wandered thro' Deſarts, until he arrived with a thin Retinue at a little obſcure Town upon the Banks of the *Caſpian Sea*. Here the once haughty and now humbled Prince regularly aſſiſted at the public Devotion, which a poor *Imam* performed in a mean *Moſque* at the five ſtated Hours of Prayer; and one Day hearing the CORAN read, and Juſtice and Mercy recommended, his Heart melted, he burſt into Tears, and made many ardent Vows to Heaven; promiſing in a loud Voice, if God would deliver him from the Dangers hanging over his Head, and re-eſtabliſh him in the Throne of his Kingdom, that he wou'd religiouſly thenceforth keep the LAW, and govern his People with Equity and Mildneſs.

I never ſaw deeper Attention than the curious Youth gave to this Story, tho' brokenly read from the *Eaſtern* Author: but as the Impreſſion was likewiſe very deep which the Abſurdity of the

[y] ABUL-CAIR, the Hiſtorian's own Words.

Lett. 17. the Tranſlations and Difference of *Manners* had made upon him, I found it farther neceſſary to tell him, that tho' the CORAN, as being *principally* founded upon *Talmudical* Stories, and next upon *our* Scriptures *miſunderſtood*, was interſperſed with palpable Ridicule, yet the *general* Deſign of it being to unite the three predominant but confuſed Religions at that time, *Zabians*, *Jews*, and heretical *Chriſtians* in the Knowlege of *one* ſupreme God, and *one* ſimple Worſhip *, it was no wonder, in the Circumſtances of the Prophet and his People, that it ſhould obtain Belief. To convince him of this, I aſked leave to give him a faint imperfect Idea of one Part of its Doctrine upon the moſt ſublime of all Subjects, the DEITY.

" GOD!—There is no other *God* beſides " him. HE it is who *lives*, ſelf-exiſtent for " ever and ever. HE it is whom Sleep can never " ſeize, nor Slumbers approach. To him be- " longs whatever the Earth contains; whatever " the Heaven ſurrounds: and *who*, againſt his " Will, dares intercede for the Crime of another? " HE, and HE alone knows all things; pre- " ſent and to come; while *Mortals* know no- " thing but what his Pleaſure reveals. The " Extent of his THRONE outmeaſures Heaven " and Earth: the Preſervation of all they con- " tain is no trouble to HIM. *He* is GOD, the

" *loſty*

* GOLIUS in Append. ad Gram. *T. Erpenii.*

" *lofty* one and the *great* †:"—and after reading it nearly in this manner, I aſſured the young Gentleman, as I do you, that how noble and exalted ſoever the Deſcription may appear, it is but a dim Shadow of the Energy, Majeſty, and Comprehenſion of the Original. Lett. 17.

If the Ideas then and forcible Expreſſions of an illiterate *Arab* (for ſuch was *Mahomet*) admit of no adequate Tranſlation, what Chance muſt the deep Concluſions and refined chaſte Conceptions of an elegant *Grecian*, or allegorical Theologue have to be genuinely repreſented in a foreign Dialect? Undeceive yourſelf, my Friend! Reſolve to go to the Fountain-Head, if you purpoſe to drink of pure untainted Knowledge. *There* plunge into the Stream, and take a Draught ſufficient to quench a noble Thirſt. The *Socraticæ Chartæ* [z] in particular, which explain

—*Quid Patriæ debitum, et quid Amicis*;

What to our Country and our Friends is due;

and teach us *that* Sapere, *that Wiſdom* and *Senſe* which *Horace* ſays is the Source of fine Writing [a], are not to be learned in tranſlated Scraps. You muſt, in the ſame Author's Phraſe, *Socraticis madere Sermonibus*—'throughly imbibe the *Socratic* Doctrines,' e'er you be admitted to view the Goddeſſes Virtue and Science in the fineſt Dreſs they have yet appeared

† Coran, *Sura* II.

[z] *Socratic* Writings; meaning Plato, Xenophon, Cebes and Eschine's Works.

[a] De Arte Poeticâ.

Lett. 17 appeared among Men. Mean time I'll give you a Glance of them upon the ſame Subject, *the fatal Siſters*, (which likewiſe includes the Doctrine of Tranſmigration) to raiſe your Deſire of further Enjoyment. Cou'd I find *Engliſh* Terms equivalent to the Eloquence of the Man whoſe choſen Language was to be the Pattern of the Speech of the Gods, I ſhou'd make no doubt of its having the deſired Effect; at preſent you muſt be contented with my good Intentions, and accept the Tranſlation, if it be but barely intelligible.

Assoon as the Soul, ſays an old *Grecian* Tradition, is ſeparated from the Body by Death, it takes its Flight towards its next Manſion; and firſt arrives at a ſolemn ſacred Region, where the Earth opens in two great *Chaſms*, and oppoſite to them, the Heaven in other two, contiguous to one another. Betwixt theſe ſit the *Judges* of Men, who paſs Sentence upon all that arrive, and according to its Import, direct the Souls of the *Juſt* to take their way by one of the *heavenly* Paſſages, and thoſe of the *Unjuſt* to ſeek the nethermoſt of the *infernal* Roads; leading to the Place of Puniſhment deſtined for Tyrants, Traitors, Murderers and Oppreſſors; but which is chiefly filled with Princes who abuſed an abſolute Power. The judged Souls therefore immediately paſs thro' *one* of the earthly, or *one* of the heavenly Paſſages, and depart for their reſpective Abodes: and thro'

the

the *other* two they as conſtantly arrive at the Let. 17.
Place where the Judges ſit. Thoſe who riſe
out of the *earthly* Gulph, come there in wretched Plight, full of Filth and Mire; but thoſe who deſcend the *celeſtial* Road, appear bright and pure, like their Habitation: Both ſeem to be newly arrived from a long Journey, and with great Complacency go in a Body and lodge in a *Mead:* There they ſalute as old Acquaintance, and enquire at one another their ſeveral Adventures; thoſe from under the Earth aſking about the Things in Heaven, and the heavenly Gueſts the Tranſactions below. The former in relating their Fate, weep and wail at the Remembrance of all the Miſery they ſaw and ſuffered in their infernal Progreſs of a thouſand Years; and the latter tell with Rapture their high Enjoyments, and Sights they ſaw of ineffable Beauty.

AFTER having been ſeven Days in the Mead, the Souls muſt remove on the eighth; and making a Journey of four more, they arrive at a Place, whence they diſcover a *ſtreight Body of Light*, as it were a Column, reaching *thro'* Heaven and Earth, nearly reſembling the *Iris*, but more pure and reſplendent: At this they arrive in one Day more, and behold the Extremities of the *Band* of Heaven, braced to the Middle of the Column; for this LIGHT is the Band of Heaven, embracing and keeping firm its whole Circumference, like the under-gird-

Let. 17. ing of a Galley. Dependent from its Ends, hangs the *Spindle* of NECESSITY, which with its eternal Twirl makes all the celeſtial Orbs to circumvolve; her *Diſtaff*, with its *Hook*, are of Adamant, and her Whirl a Compound of this and other Materials; its Form the ſame with thoſe uſed on Earth, but ſuch its internal Mechaniſm, that within the great outer Whirl, which is hollow and perforated, lies juſt ſuch another, but leſs; and in the ſame manner a third and fourth, and ſo forth to the eighth, like Neſts of Boxes fitted to one another, being in all eight concave Spheres, lying in Circles one within another, whoſe Edges appear above, but make the external Superficies of one ſingle Sphere around the *Spindle*[b], which paſſes clear through the Middle of the eighth and innermoſt.—By the Twirl of the everlaſting Spindle, the whole is carried round in the ſame Circumvolution; but while it circumvolves, the ſeven inner Spheres move gently round in a contrary Direction: Of theſe the eighth revolves with the greateſt Velocity; next to it, and equal with one another, the ſeventh, ſixth, and fifth; the third appears to follow the ſame Courſe with the fourth, the fourth with the third, and fifth with the ſecond,

[b] Νῶτον συνεχὲς ἑνὸς σφονδύλω ἀπεργαζομένως περὶ τὴν ΗΛΑΚΑΤΗΝ. I make no doubt but this muſt either have been an Eſcape in the great Philoſopher, or, which is more probable, the Blunder of a Copiſt; for the Senſe requires it ſhould be περὶ τὸν ΑΤΡΑΚΤΟΝ, and I have tranſlated it accordingly.

cond, and *the Spindle, with all its Orbs, turns upon the Knees of* NECESSITY. Let. 17.

ALONG with every Sphere is carried aloft a *Syren*, who utters one unvaried ſimple Note, but from whoſe compoſition with the reſt, being eight in all, there reſults a perfect Harmony. Beſides theſe, there ſit round the *Spindle*, at equal Diſtances, each upon her Throne, the three FATES, Daughters of NECESSITY, *Atropos*, *Lacheſis*, and *Clotho*, arrayed in white Apparel, with Garlands on their Heads, and ſinging in Concert with the Melody of the *Syrens*; *Lacheſis*, the *Paſt*; *Clotho*, the *Preſent*; and *Atropos*, things *to come*. *Clotho*, at times laying her right-hand upon the Whirl, drives round the outer Sphere, intermitting her Action: *Atropos*, with her left, does the ſame to the inner Spheres: And *Lacheſis*, with either Hand, puſhes round ſometimes the one, and ſometimes the other.

ARRIVED at this Place, the Souls go ſtreight to *Lacheſis*, when a certain *Prophet* firſt divides them into Claſſes; and then taking out of *Lacheſis'* Lap, *Lots* and *Patterns* of Life, he ſteps up to an exalted Throne, and proclaims, Thus ſayeth *Lacheſis* (Alottment) the Child of NECESSITY, *Ye tranſient Souls! here is the beginning of a new Period, ending in Death to the mortal Race: Deſtiny ſhall not draw Lots for you, but you ſhall chooſe a Deſtiny for yourſelves; whoſe Lot is firſt, let him*

Let. 17. *firſt chooſe his Life, which once choſen, he muſt of neceſſity lead: But Virtue is free to all; which, as every one prizes or deſpiſes more or leſs of it ſhall be his Share; the Blame be on the Choice, and* GOD *be free!* And having thus ſpoke, he ſcatters abroad the Lots, and each takes up that which falls by him, not being permitted by the *Prophet* to touch any but his own well-known Number. Then the Patterns of all the various Kinds of Lives that are lived upon Earth, are ſet in order before them, many more than the Souls that are to chooſe: There you have the Lives of all ſorts of *Animals*, and all the ſorts of Lives led by *Men*. There you have Kingſhips and Sovereignties, ſome laſting for Life, others cut ſhort in the Middle, and ending in Beggary and Baniſhment. There are the Lives of *Men* celebrated for their Beauty and Comelineſs, for their Strength, Bravery, and glorious Toils, for their high Deſcent and illuſtrious Anceſtors; and of *Women* in the ſame manner: But there is no Diſtinction or Claſſing of Souls, becauſe of the Neceſſity there is that the Soul ſhould *change* according to the Life it chooſes, and theſe are infinite in Number, varied and mixed with the Extremes of Poverty and Riches, Sickneſs and Health, and with all their intermediate Degrees.

AND here indeed is the grand Danger, the Point that requires our prime Care, how to poſtpone

poſtpone every other Science, and, if poſſible, learn this ſupreme of Arts, *How to diſcern a wiſe worthy Life from an ignorant wicked one, and make our Choice accordingly.* For this Purpoſe we ought, while in *this* World, ſeriouſly conſider what is the *real Value* of the Things moſt coveted in it; Beauty of Perſon, Strength, Wealth, Power, Honour, and high Birth, and what Effects they produce either ſingly, or intermixed and compounded with ſome of their Contraries; and when about to leave it, we ought to ſet out on our Journey to the Grave, with this Opinion bound to us as with an adamantine Chain, *That Virtue is Happineſs, and Vice Miſery, in all their Reſpects and Tendencies*; leſt poſſibly our Mind ſhould even there be ſtruck with the Deſire of Pomp, and ſuch other dazzling Evils as ſupreme Power, Uſurpation, and illegal Grandeur, for whoſe ſakes Men make irreparable havoc of their fellow-creatures, and ſuffer yet worſe Tortures themſelves. On the contrary, we ought to ſtick to the *middle Life*, and fly the Extremes on either hand, both in this mortal State, and in that which ſucceeds; for this is the *Happineſs* of MAN. Let. 17.

AND now, the various Models and Manners of Life being ranged in Order, ſo as every Soul may chuſe in its Turn, the *Prophet* again proclaims, '*The laſt by Lot, if he wiſely chooſe,* '*and worthy live, may aſſure himſelf of a*

Let. 17. ‘ *happy Life; wherefore let neither the firſt in* ‘ *order be careleſs, nor the laſt deſpair.*’ Then the Soul advanced to whom the *firſt* Lot had fallen, and choſe *the greateſt Kingdom*; but through Senſuality and Folly did not ſufficiently conſider the Circumſtances of the Choice, nor perceive that it was inevitably accompanied with Extirpation of his Family, eating his Children, and other execrable Deeds; wherefore viewing it at more leiſure, the Soul was confounded, and made a hideous Outcry, neither abiding by its Choice, nor the Conditions fixed by the *Prophet*, nor taking Blame to itſelf, but loudly accuſing the Gods, and Fortune, and every thing rather than its own Folly. The Soul who made this wretched Choice, was of the Number of thoſe who had come laſt from Heaven, and who had lived its former Life in a regular well-governed State [c], where it had acquired the Habits of Virtue by meer *Cuſtom*, without *Reaſon* or *Philoſophy*; and of that ſort who come from Heaven, not a few are catched in wrong Choices, as having never taſted Miſery; whereas the far greater part of thoſe who come from the Earth, have both ſuffered themſelves, and ſeen the Sufferings of others, and are in no Hurry to make their Choice; by which Means a Rotation of Happineſs and Miſery prevails among the Souls, to which the *Chance* of their various Lots likewiſe

[c] A Touch, as I conceive, againſt *Crete* and *Lacedemon*.

wiſe contributes. For ſuppoſe that one ſhould always, when they come into the World, ſeek in earneſt after Wiſdom, if at the ſame time their Lot do not happen to be the laſt, that Perſon muſt ſtand a fair Chance not only to live happily on Earth, but in going and coming, never to travel the black infernal Road, but only the ſmooth celeſtial Way. Let. 17.

It is an entertaining Sight to ſee how the ſeveral Souls pick out their different Lives, a Sight both piteous, and ridiculous, and ſtrange; becauſe, for the moſt part, they make their Choice from ſome odd Circumſtance of their former Life. There you may ſee, for Example, the Soul that once animated the famous *Orpheus*, making choice of the Life of a Swan, through Hatred of the Sex that cruelly murdered him, and Diſdain being again born of a Woman. *Thamyris*, the Poet and Muſician, choſe the Life of a Nightingale; and *Swans* and others of the *muſical* Tribe, exchanged their former for the State of Men. A remarkable Soul, that of *Ajax* the Son of *Telamon*, refuſed to revive a Man, from a Memory of his Diſgrace in the Judgment of the Arms, and choſe the Life of a *Lion*. After him, *Agamemnon*'s Shade advanced to chuſe; and that he might not be again murdered by a Spouſe, he preferred the Life of an *Eagle*. *Atalanta*, famed for her Speed, happening about the Middle of the Choice to ſpy the Honours de-

Let. 17. ſtined to an *Olympic* Wreſtler, could not paſs by it, but choſe the athletic Life of a Man. On the contrary, the Son of *Panopeus*, *Epeus* the Mechanic, preferred the Nature of an inventive artificial Woman, weaving curious Webs, and contriving new Patterns of Needlework. *Therſites*, the Buffoon, took up with the Life and Manners of a Monkey: And laſt of all the Soul of the celebrated *Ulyſſes* advancing to chuſe, and recollecting all the Fatigues and Dangers he had formerly undergone, and wiſhing now for Reſpite from the Toils of Ambition, and Riſques of Battle, went a great while about looking for the Lot of a private, obſcure, unoccupied Man. This with Difficulty it at laſt found thrown ſomewhere aſide, and deſpiſed by all the reſt; and taking it fondly up, ſolemnly affirmed, that had its Lot been firſt in Order, and at full Liberty to pick out among them all, this Life it would have choſe, and none other.

Of the other Animals, in the ſame Manner, many went into the human Nature, and many into the different Species of their own, the Cruel and Ravenous into the *Wild*, and the Harmleſs and Gentle into the *Tame*, making all the Mixtures and Combinations imaginable. But when the Choice is over, and every Soul has got the Life it is to live, they all proceed in order to *Lacheſis*, who appoints a *Genius* to each, the Guardian of the Life they choſe,

and

and Accompliſher of its particular Lot. His Let. 17.
firſt Buſineſs is to lead them to *Clotho*, in order to ratify under her Hand, and from the Run of the potent Twirl of her Spindle, the Fate they elected for their own. After they have been touched by it, he next leads them to the Thread of *Atropos*, giving an irrevocable Sanction to the Decrees of *Clotho*. From hence, without once looking back, they all paſs directly under *the Throne of* NECESSITY, and *through* it they go. When all are paſſed, they march together in ſultry ſuffocating Heat to the *Plain* of OBLIVION, a naked dreary Region, without Tree or any Thing produced by Earth, and there they encamp by the Banks of the River *Inconcern*, whoſe Water no Veſſel can hold. Of this every one muſt drink a certain Meaſure; and thoſe who are not ſaved from it by Underſtanding, drink more than enough, while whoſoever drinks forthwith, forgets every thing, and falls aſleep. But about Midnight Thunders begin to break—Earthquakes enſue, and every Soul is of a ſudden hurried aloft, and ſome one way, ſome another, ſhoot like Stars into a new Birth.

TRY your Taſte, my Friend, by theſe allegorical Images of the Riſe and various Periods of Mortality. If you can read this long Letter with Pleaſure, I pronounce you no mean Proficient in Mythology; and if the latter Part of it give you particular Satisfaction, I

ſhould

Let. 17.

ſhould think my Pains well-placed, and congratulate you on a higher Attainment. Abſolve me, in the mean time, from my Promiſe of explaining *Hecate* and *Pandora*, or any other Allegory; whoever underſtands the Doctrine of the *Fates*, has a Key to the better part of the ancient Emblems. Let me therefore conclude with telling you two Things about this Relation of the inviſible World. Firſt, that the Philoſopher does not tell it as originally his own, but makes his Maſter (*Socrates*) repeat it as a Story told by one *Eros* a *Pamphylian*, who being wounded in a Battle, lay nine Days for dead on the Field, and the Carcaſſes beginning to putrify, was found ſound on the tenth, and carried home to be buried. Two Days thereafter being laid on the funeral Pile, he came to Life after having been twelve Days dead, and related to his Friends all his Soul had ſeen in its Progreſs while diſlodged from the Body. Next, that this Relation concludes his Body of *Politics*, as his *Timæus*, or Hiſtory of the Creation, introduces his *Laws*; being both employed as powerful Reſtraints from Vice, and Perſuaſives to the Practice of Piety and Virtue. Nor can I refuſe myſelf the Pleaſure of obſerving, in favour of a more refined Theology, that the Doctrine of the Ancients about their *Gods*, that is, of the *Creation*, and its conſtituent Parts, generally leads to the happy Idea of one *ſupreme eternal* BEING,

from

from whom all Things firſt ſprang, and who firſt put, and now preſerves them in Order; or where it has no ſuch Tendency, it is a Child born by Superſtition to wild Fancy, full of crude Conceptions, which only amuſe without inſtructing. WISDOM never yet contrived a World without a GOD, all-mighty, all-bounteous, all-wiſe at the Center. May YOU, *My Friend!* always ſo reaſon, and ſo live, as to think of him with Pleaſure!

Let. 17.

I am, *&c.*

LETTER

LETTER XVIII.

Let. 18. IN good Earneſt, it would ſeem I have cut out more Work for myſelf than I was aware, and raiſed an inquiſitive Spirit, which I cannot wiſh entirely to *lay*, though I find it will coſt me ſome Pains to feed and keep it quiet. It is indeed a natural and noble Curioſity, after hearing ſo much of the Allegory and Imagery in which the Ancients wrapt their Opinions concerning the Riſe of Things and Creation of the World, to enquire *what theſe Opinions really were when ſtript of their Coverings?* and an obvious Connexion, to take, as you have done, another Step, and aſk *whether they were falſe or true?*

To anſwer the *laſt*, would be to write upon the moſt abſtruſe Parts of *Metaphyſics* and *natural Philoſophy*: a Taſk I hope you will diſpenſe with my undertaking, upon ſo eaſy Terms as telling you, that I believe they were neither abſolutely *true* nor *falſe*, but *mixed*, part *Truth*, and part *Falſhood* *; and as for the reſt, let me only remind you of the cautious Plan of the *Jewiſh* Education †: ſo far

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* Vera ſunt quæ loquuntur POETAE, ſed obtentu aliquo, ſpecieque velata. LACTANT. Lib. I. Cap. II.

† 'In our Schools *natural Philoſophy* is to be learned from 'the firſt Chapter of *Geneſis*; upon which account it is called 'the *Study of the Work of Creation*; which being incumbered

'with

I can ſoundly direct you, on condition that you aſk no farther: For ſhould you next deſire to know what *Rabbi*, what *Father*, what *Annotator* you muſt take for your Teacher or *Hierophant*, I muſt ſtop ſhort, and declare myſelf not a little at a loſs to whom I ſhould preferably recommend you. Let. 18.

How the *private* Inſtructors among the *Jews*, acquit themſelves of their arduous Taſk, is not perhaps worth enquiring; but the moſt knowing of their *Writers* have taken different Roads, and explained many Things *oppoſitely* to one another [a]. The ſame Fate has attended the learned Moderns who have undertaken to adapt the ſhort Hints we have of *natural* Things in holy Writ, to the Principles of Philoſophy that prevailed in the ſeveral Ages in which they lived. Theſe Attempts were particularly frequent in the beginning of this, and end of the laſt Century, when Knowledge of every kind ſtreamed like Light through the weſtern World; while others, who imagined that

' with great Difficulties, is not wont to be publickly explained,
' but only in *private* to the Party that deſires it. As for *Meta-*
' *phyſics*, neither is this Study to be otherwiſe attained to, it be-
' ing grounded upon the firſt Chapter of *Ezekiel*, which is look'd
' upon as no leſs difficult, and therefore not to be explained but
' with the like Caution.' Is. ABENDANA. *Polity of the* JEWS.

[a] The *Jewiſh* Commentaries are of three ſorts: 1. *Literal*; ſuch as thoſe writ by the *Carraim*, that by *R. Ben-Melec*, and a very few others. 2. *Allegorical* and *moral*; ſuch as *Jarchi's*, *Ramban's*, and the far greater Part of their Writers. 3. *Kabbaliſtical* and *myſterious*; ſuch as the *Sepher Jetzirah*, or Book of Creation of *R. Akibah*, the *Zohar* of *R. Simeon Ben-Jochai*, and all the *Siphri* and their *Biurim*, i. e. *Illuſtrations*, or Sub-commentaries.

Let. 18. that the current Opinions could not be ſo well *reconciled* with the ſacred Doctrine, and who for that Reaſon believed them to be *falſe*, thought it adviſable to frame a *new Philoſophy*, that would better quadrate with the received Syſtem. With the ſame Views one very lately endeavoured to extract a Set of Principles by a ſort of *Kabbala* founded upon Letters and a new Punctation, which ſhould at once confirm our Belief, and highly improve our natural Knowledge. Yet all this Variety of different Methods, and different Interpretations, neither derogates from the Authority of the primitive Doctrine, nor is it any reaſon why ſome *one* of its Gloſſators ſhould not have hit upon the Truth.

It is true, ſuch Attempts have been made directly contrary to the Advice of the pious Lord *Verulam*: 'The greateſt Caution, he 'ſays, ſhould be uſed againſt a Mixture of '*Superſtition* and *Theology*: It ſpreads wide 'Corruption through Philoſophy, and does 'Miſchief both to Syſtems and their Parts: 'For the worſt of Things is *Error deified*, 'which ought to be regarded not as a *Defect*, 'but as a *Peſt* of the Underſtanding when at-'tended with groundleſs Veneration. Yet ſome 'of the Moderns have, with the utmoſt Le-'vity, ſo far indulged themſelves in this Illu-'ſion, as to endeavour to found a *natural* '*Philoſophy* upon the firſt Chapter of Gene-

'sis, the Book of Job, and other Parts of the Let. 18.
'*holy Scriptures*; prepoſterouſly ſearching for
'the *Dead* among the *Living*: A Folly the
'rather to be reſtrained, becauſe from the un-
'wholſome Mixture of Things *human* and *di-*
'*vine*, ariſes not only a fantaſtic Philoſophy,
'but an heretical Religion. 'Tis therefore the
'moſt ſalutary Method to apply *Faith* only
'in Matters *that to Faith belong* [b].'

We accordingly ſee ſome of the wiſeſt Men, thoſe who beſt underſtand the real Intereſts of Religion, who have moſt promoted it by their Writings, and adorned it by their Lives, take a quite different Courſe [c]. They fix the due Limits between Faith and Philoſophy: They are at pains to ſhew, that the great Ends propoſed by the former, could be better compaſſed, and its great Objects more properly repreſented in a *popular* than a *philoſophical* Strain; and with comprehenſive Views, and enlarged Hearts, have at once reverenced Truth, removed Objections, and done Honour to their Profeſſion. Difference of Opinion there has been, and will be while there are *Men*; and the

[b] Organum nov. Parſ. II. Aphor. 65.

[c] See Dr. Samuel Clarke's *Demonſtration*, &c. Part II. Dr. Butler's *Analogy*, &c. Dr. A. A. Syke's *Principles*, *Defence*, and *Treatiſe* of *Demoniacs*. Dr. T. Burnet's *Sacred Theory*, Book II. Ch 8. and *Short Conſideration* of the Exceptions againſt it. Dr. Forster's *Uſefulneſs*, &c. in the Introduction; and hear the great Chriſtian Critic; ὅτι μὲν Οἰκονομίαι εἰσί τινες μυστικαὶ δηλούμεναι διὰ τῶν θείων γραφῶν, πᾶσίς τε καὶ οἱ ἀκεραιότατοι τῶν τῷ λόγῳ προσιόντων πεπιστεύκασι· τίνες δὲ αὗται, οἱ ἐυγνώμονες καὶ ἄτυφοι ὁμολογοῦσι μὴ εἰδέναι. Ωριγεν. Φιλοκαλ. κεφ. α.

Let. 18. the more abſtruſe the Subject, the wider the Difference: But that does not hinder the *Good* and the *Wiſe* of every Age, from perceiving which Side has the greateſt Tendency to promote Piety and Virtue, and befriending it to the utmoſt of their Power.

YOUR *firſt* Queſtion, What were the *real Opinions* of the Ancients concerning the Creation of the World, though not quite ſo knotty, has yet its own Intricacy. They were very various, and, like the Moderns, went widely aſunder, when they came to enter into any Detail. The beſt View I can give you of them, is firſt from a venerable *Phenician* FRAGMENT that is ſaid to have ſtript the ancient *Coſmogonies* of Fable, in order to tell plain hiſtorical Truth; and next from the *Pythagoric* Doctrine concerning the Creation, explained and refined by the Maſter and Model of *Athenian* Ingenuity.

THERE are few Remains of Antiquity more famous, than the Comments and Controverſies of Critics have rendered *a Fragment of a Phenician Hiſtory tranſlated into Greek.* It is preſerved by *Euſebius* in his Preparation for the Proof the Goſpel, and contains, or pretends to contain, like the *Theogonies* of the old Legiſlators, the original Belief of the *Phenicians* concerning the Creation, or more properly the *Formation* of the World, the Birth of the Gods, and Invention of Arts, extracted by

SAN-

SANCHUNIATHON the Son of THABION, firſt from the hieroglyphical Books of *Taaut*, the primeval Archives of EGYPT, and then from the other *Phenician* Records. It is pity it ſhould have reached us in ſuch extreme Diſorder; mangled, interpolated, and in ſhort, *ſuch* as we might expect ſo abſtruſe a Piece coming to us at *fifth* hand. For I. TAAUT, the Inventer of *Letters*, and firſt *Recorder* among Men, wrote that Part of it relating to the Riſe of Things, in Signs or ſacred Sculptures [k]. II. Theſe Signs and Records were compiled by the *Prieſts*, and embodied with the other Books of the *Phenician* Theology. III. SANCHUNIATHON the Son of THABION extracted it from the *Phenician* Records and Books of *Taaut* 'by *conjecture from the ſacred Cha-* 'racters, *and Marks which his Sagacity found* 'out, *to enlighten us, intermixing it with his* 'own *Allegories* [l].' IV. PHILO, a Native of *Byblos*, tranſlated it from the *Phenician* of *Sanchuniathon* into Greek, with his own Interpolations and Comments; and V. EUSEBIUS gives it in Scraps from *Philo*, we know not in what Order, nor how much re-interpo-

Let. 18.

Y lated,

[k] Ταῦθ' εὑρέθη ἐν τῇ Κοσμογονίᾳ γεγραμμένα ΤΑΥΤΟΥ καὶ τοῖς ἐκείνου ὑπομνήμασι· ἔκ τε στοχασμῶν καὶ τεκμηρίων ὧν ἐώρακεν ἡ ἰδία διάνοια· καὶ εὗρε, καὶ ἡμῖν ἐφώτισεν (ΣΑΓΧΟΥΝΙΑΘΩΝ) ΦΟΙΝΙΚΩΝ θεολογία παρὰ ΕΥΣΕΒ.

[l] Ταῦτα πάλιν ὁ ΘΑΒΙΩΝΟΣ παῖς, πρῶτος τῆς ἀπ' αἰῶνος γεγονότων Φοινίκων ἱεροφάντης, ἀλληγορήσας, τοῖς τε φυσικοῖς καὶ πάθεσιν ἀναμίξας, παρέδωκε τοῖς ὀργιώσι καὶ τελείων καθάρχουσι ΠΡΟΦΗΤΑΙΣ. Αὐλοθ.

Let. 18. lated, there being no leſs than *ten* Breaks, ſome of *Philo*, ſome of *Euſebius*, in the Thread of the Narration. I will give it you as free from Mixture, and as genuinely *Phenician* as its maimed Condition, and the little we can know of a loſt Language, permits.

SANCHUNIATHON's Hiſtory of the CREATION.

'THE *BEGINNING* of all Things 'was a *dark breathing* AIR, or *Gale of* 'darkſome BREATH[m], and a *turbid* CHAOS 'obſcure as NIGHT: Theſe were infinite, and 'without End of Duration. But when this 'Spirit or *Breath* fell in LOVE[n] with its own 'Principles, and a *Mixture* enſued, that Mix-'ture was called DESIRE[o]: This was the 'Source of all *Creation:* It did not know its 'own Creation; but of its Conjunction with 'that *Spirit* ſprang MOOT[p], *Slime*; and of 'MOOT ſprang the Seed of Creation, and the 'Generation of the Univerſe. It was framed 'in the Form of an EGG[q], and MATTER iſſued

[m] See Page 49—51, and eſpecially 174.

[n] Page 49—85—94—97—125.

[o] Page 138.

[p] Τὸ δὲ, ſays PHILO, τινὲς φασιν ἸΛΥΝ· οἱ δὲ ὑδατώδες μίξεως σῆψιν. ORPHEUS and the *Greeks* call it the ἰλὺς πρωτογόνης, *primigenial Slime*, before the Elements were ſeparated; allegorized, it turns to ΤΗΘΥΣ, *Tethys*, Wife of the Ocean, and Mother of the Gods.

[q] ΩΟΝ ἀρχὴ γενέσεως—.ΟΡΦΙΚ. See Page 128.

'issued forth, and the SUN, and the MOON, Let. 18.
'and the STARS both small and great.—Of
'the AIR illumined by the fiery Gleam from
'*Earth* and *Sea*, WINDS were generated and
'CLOUDS, whence ensued vast Effusions of
'WATER from above. These, when sepa-
'rated and drawn from their Place by the
'*Sun*'s Heat, met in the Air in mutual Shock,
'and begot LIGHTENING and THUNDER.

'Now there were certain Creatures void of
'Sentiment of which other *intelligent Crea-*
'*tures* were made, called ZOPHASÊMIN[r],
'*Spectators of the Heaven.* These at the Noise
'of the Thunders awoke; and, startled at the
'Crack, in Earth and Sea MALE and FE-
'MALE were moved.—Then of the Breath
'COLPIAS[s] (the *Voice of the Mouth of God*)
'and his Wife BAU[t] (*Darkness* or *Night*)
'were produced ÆON[u] *Existence*, and PRO-
'TOGONOS *First-born*, Mortals[w]: Of them
'came GENOS *Generation*, and GENEA[x] *Race*
'or *Progeny*:—From *Generation* the Child of
'*Existence* and *First-born*, sprang three mortal
'Children, LIGHT, FIRE, and FLAME[y].

[r] צוֹפֵי-שָׁמַיִן Tzophe-Sêmaïn.

[s] קוֹל-פִּי-יָה Kol-pi-iah.

[t] בֹּהוּ Bohou.

[u] From הָיָה *Fuit*; whence the *Greek* ΑΙΩΝ.*

[w] Not everlasting, but transient. I take the Word ἄνδρας to be an Addition of the Translator.

[x] *Greek* Terms as plain as Αἰων and Πρωτογόνος.

[y] See Page 35. The *Arcadians* went annually to a Vale called ΒΑΘΟΣ, *Depth*; where, near a miraculous Fountain, Eruptions of

Let. 18. ‘ They invented Fire by Attrition of Wood,
‘ and taught the Uſe of it: They likewiſe begot
‘ Children of tranſcendant Size and Strength,
‘ who gave their Names to the Mountains [z],
‘ *Caſſius*, *Libanus*, *Antilibanus* and *Brathy*.
‘ Of theſe ſprang MEMROUM [a], *Heaven's*
‘ *Height*.—*MOTHERS* then gave Names, as
‘ they proſtituted themſelves to the firſt MALE
‘ they met. — MEMROUM dwelt in *Tyre*,
‘ contrived Huts of Reeds, and had War
‘ with his Brother OUSOUS [b] *Lightening*, who
‘ firſt made a Covering of a wild Beaſt's Skin.
‘ Storms of Wind and Rain having broke
‘ down the Trees about *Tyre*, they took fire
‘ and burnt the adjacent Wood. OUSOUS
‘ taking a Trunk, and lopping off the Branches,
‘ firſt adventured upon it to go to Sea, and
‘ erected two Pillars to WIND and FIRE.—
‘ Many Ages thereafter, of MEMROUM's Race
‘ were born *Hunter* and *Fiſher*, Inventers of
‘ *Hunting* and *Fiſhing*; and after whom *Hun-*

‘ *ters*

of Fire like Whirlwinds, frequently burſt through the Ground. ‘ Here the *Giants*, they ſay, fought with the Gods; and here, ‘ *for that Reaſon*, they do Sacrifice to the THUNDER, to the ‘ LIGHTNING, and to the STORM.’ PAUSAN. *Arcadic.*

[z] Γείναλο δ' Οὐρεα μακρὰ, θεῶν χαρίεντας ἐναύλους. ΗΣΙΟΔ.

[a] Had not *Philo* explained this ὑψαράνιος, *Heaven-high*, I ſhould have tranſlated it the *Waters above*, from מַיִם *Waters*, and רוּם *High*. The Ancients imagined there was a Store of Water above, as well as in the Abyſs below, as their Word in the *dual* Number ſeems to imply: But now I ſuppoſe the firſt Letter of שָׁמַיִן the *Heaven* has been loſt.*

[b] From the *Chaldee* חַזְיָא *Fulgura*; which, becauſe of its Affinity to חָזָה *Vidit*, ſignifies likewiſe *Viſiones*.*

'*ters* and *Fiſhers* were ſo denominated. Of Let. 18.
'theſe again ſprang two *Brothers*, Inventers
'of *Iron*, and *Iron-work*. One of the Bro-
'thers, *Gold-Sword*, ſtudied *Eloquence*, and
'*Charms*, and *Prophecy*. He found out a
'Hook and Bait, Line and Rod; and firſt of
'all Mankind ſailed the Sea; wherefore they
'adored him as a God after Death, and called
'him DIAMICHIUS [b], *the Bewailed*. His
'Brother firſt invented *Brick-walls*. After-
'wards aroſe two Youths of his Race, called
'the one ARTIST, the other EARTHMAN:
'They contrived to mix Stubble with Brick-
'Clay, to dry it in the Sun, and make Roofs.
'From theſe came other two, named the one
'CORN-LAND, the other LABOURER or PEA-
'SANT, whoſe Statue and portable Shrine was
'held in high Veneration in *Phœnicia*. The
'*Byblians* diſtinguiſh him with the Appella-
'tion of *the greateſt of the Gods* [c]. They ad-
'ded *Courts* and *Yards* to Buildings, and con-
'trived *Encloſures* and *Grottoes*; of them are
'all *Peaſants* and *Hunters*, who were called
'*Claymen* and *Wanderers*. They begot AMY-

[b] From the *Syriac* דְּמָעָא *Démeha* Lacryma.*

[c] While the *Jews* and *Phenicians* were ſpeaking nearly the Dialect of *Canaan*, the Epithet שַׁדַּי *Shaddai*, the powerful, ſeems to have been equivocal to three; שַׁדַּי *Vaſtator potens*, omnipotens; שַׁדַּי *Agricola*, and שְׁאֵד *Genius*, *Dæmon*. It appears that *Philo* has blended the two firſt.*

Let. 18. ‘ NOS[d], *Truth* and *Wealth*; and MAGOS[e],
‘ *Foreſight* or *Knowledge*, who taught Men to
‘ live together in Villages, and tend their
‘ Flocks. From theſe again came MISOR[f]
‘ and SYDIC[g], *Liberty* and *Juſtice*, Inventers
‘ of *Salt*[h]. Of *Myſor*, *Liberty*, came TAAUT[i],
‘ *Letters*, (the Invention of the finer Arts)
‘ and of *Sydic* came the DIOSCURI[k], mighty
‘ *Sons* of *Jove*, whoſe Prieſts were Sacrificers[l],
‘ ſkilled in the Myſteries of Nature[m], and who
‘ firſt invented a *Ship*, (Authors of Commerce).
‘ To

[d] From אֱמוּנָה *Emunah*, Nom. Fem. *Veritas*; or the *Chaldee* מַאמוֹנָה *Mammonah*, Wealth.*

[e] So I ſuppoſe *Philo* has rendered חַרְטֹם, *Chartam*, one ſkilled in NATURE, ΦΥΣΙΚΟΣ, a *Chaldean Magus*; or perhaps חוֹזֶה *Choſeh*, Videns, a *Seer*; a Prophet who, like the *Chaldeans*, ſees Futurities in the Stars.* See *Eſaiah*, Ch. xlvii. Ver. 13. addreſſing the בת כַּשְׂדִּים Daughter of the *Chaldeans*.

[f] PHILO explains it Αλυτος, *looſe*, *diſentangled*. The *Syrians* ſay שְׁרִי *Séri-ſolutus*, and with the Servile מ, מְשֹׁרִי *Meſori*.

[g] צַדִּיק, *Tzadic*, *Juſtus*: one of the triteſt Words in all the Eaſtern Tongues.

[h] All is taſteleſs without them: an Allegory, I ſuppoſe, added by *Sanchuniathon*.

[i] I am inclined to think that *Taaut* is pure *Egyptian* for LETTERS, from תַּו *Taau*, *Signum Nota*, ſuch as the *Egyptian* Letters eſpecially were: thence אוֹתוֹת *Ottoth*, *Signa Literæ*, and with the ת tranſpoſed from the Middle, or the *Cophtic* Article T'. put before it *Taaöt*.*

[k] Kings and Judges were *Jupiter*'s Sons:—Ἐκ δὲ ΔΙΟΣ βασιλῆες. ΗΣΙΟΔ.

[l] CORYBANTES, *Sacrificers*, is a plain Tranſpoſition of the *Chaldee* קוּרְבָּן *Coureban*, a Victim, or any Oblation to a God. The *Phenician* Prieſts perpetually calling for *Courebans*, the *Greeks* called them *Corybantes*. The ſame Word ſignifies *Fighters*; thence the *armed Prieſts* of the *Syrian Goddeſs*. From the firſt Acceptation is the *Corban* mentioned in the Goſpel.*

[m] SAMOTHRACIANS, *ſkilled in Myſteries*: All the Explication of SYDIC's Genealogy is an Addition by PHILO. See p.

‘ To theſe ſucceeded the Inventers of *Botany*, Let. 18.
‘ of Cures for *Bites*, and of *Charms* or *Spells*[n].

‘ At the ſame time was ELIOUN[o], *the Moſt*
‘ *High*, and a Female BEEROUTH[p], *Springs*
‘ or *Moiſture*; of whom came TERRESTRIAL,
‘ or *Earthman*, called alſo HEAVEN; and his
‘ Siſter, of the ſame Parents, called EARTH.
‘ HEAVEN, ſucceeding to his Father's King-
‘ dom, took his Siſter *EARTH* in Mar-
‘ riage, and had by her four Children, ILUS
‘ (*THE GOD*[q]) or SATURN, *Time*; BETY-
‘ LA[r], *the Virgin*; DAGON[s], *Corn*; and AT-
‘ LAS[t], *Knowledge of the Seaſons*. HEAVEN
‘ had likewiſe much Offspring by *other* Wives;
‘ which made EARTH jealous, and rail at him,
‘ until they parted aſunder: But HEAVEN, tho'
‘ ſeparated from her, came back when he plea-
‘ ſed, and having by Force approached her,
‘ again retired; attempting likewiſe to deſtroy

[n] Such the TELCHINES are deſcribed.

[o] It is juſt עֶלְיוֹן *Elión* ſublimis; whence ΗΛΙΟΣ ELIOS, the *Sun*: *Elion* and *Beeroth*, the Parents of Heaven and Earth, are without Father and Mother themſelves.

[p] בְּאֵרוֹת BEEROTH, *Springs*: The MOST HIGH operating upon Moiſture, produced *Heaven* and formed the *Earth*, according to the Ancients.*

[q] אֵל EL, or EIL, GOD, the *Strong*: χρόνος γὰρ οὐκ ἦν πρὸ κόσμου. ΦΙΛΩΝ. ΙΟΥΔ.

[r] בְּתוּלָה BETULA, the *Virgin*, meaning VESTA. See Page 58, 61, 62, and 86.*

[s] דָּגָן, DAGAN, Corn, meaning CERES.

[t] Page 52. (n) r. Among the *Phenicians* he ſeems to have correſponded with the JANUS and VERTUMNUS of the *Latins*. The *Pole* or Axis of Heaven *turned* on his Shoulders; and the *Arabs* call a *Lever* عتلة ATALO to this Day.*

Let. 18. ‘ the Children he had by her[u]: But EARTH ‘ having gathered Aſſiſtance, ſtood on the De- ‘ fenſive; and TIME come to Maturity, with ‘ the Advice and Aid of thrice mighty MER- ‘ CURY[w] his Scribe (*Invention* and *Records*) ‘ took part with his Mother, and repulſed the ‘ Attempts of HEAVEN.

‘ SATURN, or TIME, was the Parent of ‘ *Pallas* and *Proſerpine*[x]; the latter dying a ‘ Virgin, by Advice of the former and of ‘ *Mercury*, he made a Scythe and Spear of ‘ Iron. Then *Mercury* having ſaid Spells over ‘ TIME's *Allies*, inſpired them with Ardor to ‘ fight for EARTH againſt HEAVEN; and by ‘ this means TIME engaging with HEAVEN, ‘ drove him from the Kingdom, and reigned in ‘ his ſtead. In the Battle a fav'rite Miſtreſs of ‘ HEAVEN was taken big with Child. TIME ‘ gave her to DAGON in Marriage, in whoſe ‘ Poſſeſſion ſhe was delivered of the Burthen ‘ of her Belly begot by HEAVEN, which was ‘ called DEMAROUS, *Lord of Plenty*[y]. Then ‘ ſuſpecting his Brother ATLAS, at the Sug- ‘ geſtion of *Mercury*, he buried him under ‘ Ground.

[u] HESIOD, Theogon. Ver. 156.

[w] Page 175.

[x] PROSERPINE is פֶּרִי-סְפוּנָה *Peri-ſephuna*, Περσεφωνὴ, Hidden Fruit, Covered Seed; who generally dies a Virgin, if her Head be not cut off every Year by TIME.*

[y] From דָּאִי DAÏ, *Copia*, *Poſſeſſio*, and מָרָן MARAN Dominus. Of the firſt is the Arabic ذو DAU, Habens, Poſſeſſor; and the *Syriac* ܕ of the laſt, is in the *Greek* Genitive Δημαρούν.*

Let. 18.

‘ Ground [z]. His other Auxiliaries were called
‘ ELOEIM [a], *the Gods.*

‘ TIME having had a Son SADID [b], *Effer-*
‘ *veſcence*, he diſpatched him through Suſpi-
‘ cion with his own Sword, and in the ſame
‘ manner cut off his *Daughter*'s [c] Head; ſo
‘ that all the Gods trembled at the Deſigns of
‘ TIME. But HEAVEN then in Exile, ſent
‘ his eld ſt Daughter ASTARTE [d], a Virgin,
‘ with two other Siſters RHEA and DIONE [e],
‘ to deſtroy TIME privily. Theſe his Siſters
‘ TIME took and made them his *young Brides.*
‘ His Father informed of this, ſent other
‘ Forces againſt him, the SEASONS and FATE,
‘ with other Allies, whom TIME likewiſe con-
‘ ciliated to himſelf, and kept in his own
‘ Power. Then the God HEAVEN invented
‘ BAI-

[z] The GREEKS ſaid it was his Children, not his Brother, he hid under Ground. See Page 85.

[a] אֱלֹהִים ELOHIM; the Plural of the Word uſed by the *Aſſyrians*, *Syrians*, *Phenicians*, *Hebrews*, and *Arabs*, for GOD; and which being moſt uſed in that Number, has given Scope to *Criticiſm.*

[b] אָזִיד *AZID*, or *ADSID*, Chald. *Efferbuit*, *Ebulliit*: صديد SADIDON, or SADID, Arabic, *Sanies*, *Putrefactio*, the Effect of Fermentation. It is remarkable, that an analogous Word סעידתון *Saïdaton*, or *Saïdat*, ſignifies a *Holocauſt*, or *whole Burnt-Offering*, and is ſo uſed GENES. xxii.*

[c] PROSERPINE's. See above, Note (x).

[d] The elder VENUS. Τὴν δὲ ΑΣΤΑΡΤΗΝ Φοίνικες τὴν ΑΦΡΟΔΙΤΗΝ εἶναι λέγουσι. She had her *Phenician* Name from the Fecundity of Flocks, עַשְׁתָּרוֹת ASHTOROTH. *Greges.* See Page 91, Note [e].

[e] Ibid. Note [d].

Let. 18. ‘ BAITYLIAS [f], having produced *animated*
‘ *Stones.*

‘ TIME had by *Aſtarte*, the genial Power,
‘ ſeven Daughters, the *Titaneſſes* [g] or *Artemi-*
‘ *deſſes*, and as many Sons by *Rhea*; the
‘ youngeſt of whom JUPITER was deified
‘ from his very Birth [h]. Then *Dione* brought
‘ him two Females, and *Aſtarte* gave him
‘ likewiſe two Males more, DESIRE and
‘ LOVE.—*Sydic*, Juſtice, married to a *Tita-*
‘ *neſs* [i], produced *Eſculapius*, *Health*; and to
‘ TIME were further born in *Peraia* [k], a *Land*
‘ *of Fruit*, younger *Time* [l], of his own Name,
‘ *Jupiter Belus*, or the LORD, who is *Apollo* [m].

Along

[f] See Note [s] immediately preceding, compared with Page 58. Τὰ παλαιότερα, καὶ πᾶσι τοῖς Ἕλλησι, τιμὰς θεῶν αντὶ ἀγαλμάτων εἶχον ἄργοὶ λίθοι. ΠΑΥΣΑΝ. Ἀχαικ.

[g] Page 49, 51, 85.

[h] Page 86, 137, 140, 143.

[i] Juſtice and good Order, joined to a ſound Conſtitution, produce עז - קלב *Aaz-kélpho*, Αισ-κληπιος, *The Power of the Heart*; or, *The Virtue of Converting*, from Sickneſs to Health. As theſe Words ſound nearly like אִישׁ כֶּלֶב *Iſh-Keleb*. Some will have *Eſculapius* to mean the Dog-man, a Dog being often among his Symbols.*

[k] פְּרִי PERI, *Fruit*; פְּרָיָא PIRAIA, *Fruitful*, to wit, *Country*.*

[l] TIME diſtinguiſhed and divided into Seaſons; or *Time* meaſured by the Courſe of *Jupiter Belus*, the Sun, and other heavenly Bodies, whom *Proclus* therefore calls Ὄργανα τῦ χρόνυ, *the Tools of* TIME.

[m] I am apt to believe that *Philo* has writ ὁ καὶ Ἀπόλλων. EMPEDOCLES ſaid there were two Suns, δυὸ Ἡλίους, τὸν μὲν ἀρχέτυπον, τὸν δὲ φαινομένον, one viſible in the Heavens; the other his Archetype and Original; and all the Ancients agree in calling the SUN but the *Child* of ETHER, as being only δόχημα καὶ ὄχημα τῦ πυρὸς, the *Receptacle* and *Vehicle* of FIRE. It is the *Egyptian* and *Phenician* VULCAN, who is אבי אשתא, FATHER-FIRE; the Sun is only his Child. See Page 89.*

‘ Along with them were produced PONTUS, Let. 18.
‘ *the Sea*, and TYPHO, *ſubterraneous Fires*,
‘ and NEREUS, *Fluidity*, the Father of the
‘ *Ocean*. Of *Pontus*, the SEA, came SIDON,
‘ the *Fiſh-town*[n], and NEPTUNE, *ſailing*.
‘ SIDON's Sweetneſs of Voice firſt found out
‘ the Melody of a Song[o]; and to DEMAROUS,
‘ Lord of Plenty, was born MELICARTHUS[p],
‘ or *Hercules*, *Prince of the Town*.

‘ After theſe Things there was again War
‘ between HEAVEN and SEA. He retiring,
‘ joined DEMAROUS, *Lord of Plenty*. This
‘ Lord attacked OCEAN, was put to Flight, and
‘ vowed a Sacrifice. But in the thirtieth and
‘ ſecond Year of his Reign and Power, THE
‘ GOD, or TIME, lay in Ambuſh for his
‘ Father in a certain Place in the Middle of
‘ the Earth, and having got him in his Power,
‘ caſtrated him near Springs and Rivers. There
‘ HEAVEN was conſecrated, his (creative)
‘ Breath ſtopp'd, his Blood dropped into the
‘ *Springs* and *Rivers*[p], and that Place is ſhewn
‘ unto this Day. AND

[n] Sea-faring People are idle in fine Weather, and apt to ſing. The ancient Mariners had no ſooner fixed their Sails, than they ſet a Bowl upon the Table, and began to pour out Libations and to ſing: ‘ The Ships of *Tarſhiſh* did *ſing* of *Tyre* in the Market: ‘ She was repleniſhed and made very glorious in the Midſt of the ‘ Sea. *Ezek.* Ch. xxvii. Ver. 25.

[o] Compounded of מֶלֶךְ, *Melec*, Prince or Lord; and קַרְתָּא, *Kartha*, Town: The Epithet of *Phenician Hercules*—Whence the *Greek* Fable of *Leucothoe* and *Melicerthus*. *Sp Melius*, who was thrown from the *Tarpeian* Rock, endeavoured to become King of *Rome* by Diſtributions of *Corn* among the Populace.

[p] They retain ſome of the genial procreative Power of recent Heaven. See Page 97, 100, 106, 107.

Let. 18. ‘ AND *now* ASTARTE the mightieſt, *JUPITER, Lord of Plenty*,* and ADOD Prince ‘ of the Gods, the *firſt or ſole* (alſo a *Torch*) ‘ governed the World with Conſent of TIME[q]. ‘ *Aſtarte* adorned her own Head with the ‘ Horns of a Bull, Emblems of Royalty (of ‘ *Fecundity* and *Power*) and thus going round ‘ the World, ſhe found a Star dropp'd from ‘ the Sky, took it up, and conſecrated it in ‘ the holy Iſle of TYRE[r]. TIME likewiſe go- ‘ ing round the Globe, gave the Government ‘ of *Attica* to his Daughter *Minerva*; and in ‘ a Peſtilence and vaſt Mortality, he offered ‘ his own only begotten Son in a Burnt-offering ‘ to his Father HEAVEN, and was circumci- ‘ ſed

* ΖΕΥΣ ΔΗΜΑΡΟΥΣ.

[q] Here is the grand Revolution, and final Settlement of the Univerſe after the Creation was compleated. TIME having exhauſted the productive Virtue of HEAVEN, makes a kind of Ceſſion of the Government to the *firſt Cauſe of Generation*, (P. 91, Note [d]) to the *Lord of Plenty*, and to the *one Sole GOD*. ASSYRII Deo quem ſummum maximumque venerantur *Adad* nomen dederunt: (it ſhould be *Ahad*) ejus nominis Interpretatio ſignificat UNUS. *Macrob. Saturn. Lib.* I. § 23. It is from אַחַד AHAD, *unus*, according to *Macrobius*. I have ſometimes thought it was הַאוֹד HAOD (with the emphatic ה) THE PRINCIPLE, THE CAUSE, whence אוּד OUD, a Burning Torch.*

[r] LUCIFER; the *Morning-Star* ſacred to *Aſtarte* or *Venus*, and peculiarly adored in *Tyre*: the ſame painted by HOMER, as,

The Star benign, that faireſt in the Sky,
Proclaims th' Approach of roſy-fingered Morn. ΟΔΥΣ. Ν.

But I have not met with the *Tradition* that ſhould explain that Circumſtance *of its being fallen from Heaven*; unleſs we underſtand it according to the *Sabian* Doctrine, that the Power of Generation formerly reſiding in *Heaven*, fell from it in proceſs of *Time* to the *Earth*, and was now transferred to the MORNING-STAR worſhipped in TYRE.

☞ The *Notes* marked with an Aſteriſm, explain ſuch of the *Phenician* Names mentioned by SANCHUNIATHON, as are neither paraphraſed by *Philo*, nor truly deduced by ſubſequent Commentators.

‘ ſed himſelf with all his Allies. Not long Let. 18.
‘ after he deified his Son MUTH, *Death*, born
‘ of *Rhea*, whom the *Phenicians* call PLUTO.
‘ Then he gave *Byblos* to the Goddeſs BAAL-
‘ TIS (the LADY) called *Dione*; and *Bery-*
‘ *tus* (the *Fountains*) to NEPTUNE, and to
‘ the other great Gods of Land and Water,
‘ who alſo conſecrated the Relicks of PONTUS,
‘ the SEA in *Berytus*, the City of Wells.

‘ BEFORE this, the God TAAUT had, in
‘ Imitation of HEAVEN, expreſſed the Ap-
‘ pearances (Aſpects) of the Gods TIME and
‘ DAGON, and the other Deities in the ſacred
‘ Engravures of Letters—To him (TAAUT)
‘ TIME, going afterwards to the Land of the
‘ South, gave all the Kingdom of *Egypt* to
‘ be his Royal Seat.”

HAD *Sanchuniathon*'s great Work reached us entire, it would have been a valuable Curioſity. This Specimen of the Tranſlation, lame and maimed as it is, ſhews the irreparable Loſs we have ſuſtained in the periſhed Records kept by the Prieſts in the chief Cities in *Egypt*, and all over the *Eaſt*; but eſpecially in the grand Temples of *Thebes*, *Memphis*, *Babylon* and *Tyre*. Thoſe kept by the *Jewiſh* Prieſts under divine Direction, in the Temple of *Jeruſalem*, make a conſiderable Part of holy Writ; and tho' they be Chronicles of no learned nor mighty Nation, tho' they be generally

Let. 18. nerally confined to their own little State, and it be a nice Point to adjuſt their Chronology, yet their meer *hiſtorical* Uſe (ſetting aſide higher Conſiderations) makes us juſtly regret the Originals of which they are but Abridgements, and to which they ſo often refer.

If we review the ancient *Coſmogonies* that have reached us, *Heſiod*'s Birth of the Gods, *Ovid*'s Transformations, *Silenus*'s Song in *Virgil*, and the *Phenician* Theology, we ſhall not find them preciſely reſtricted to a Hiſtory of the Creation, or Production of the Univerſe; they take generally a Step further; they proceed to the Hiſtory of the firſt Ages, interweave the Inventions of Arts, and as it were *account* for the preſent Face the World wears; the *Origins* of Nations, *Appellations* of Places, and *Manners* of Men. The Works of the primitive Bards already mentioned, that were collected into one Body, and made the old *theological Syſtem*, deduced their allegorical Tale, not quite ſo far as *Naſo* prays the Gods to do his Verſe:

——*ipſoque ab origine Mundi*
ad mea perpetuum deducite tempora Carmen,

'from the very Origin of the World to his '*own Times*;" but down to the Commencement of the *hiſtorical* Period; that is, to the *Trojan War*.

San-

SANCHUNIATHON's Work, as it now ſtands, Let. 18.
ſeems to have been a Compoſition extracted from *two* Coſmogonies by the Author, and interſperſed with a *third* in the Paraphraſe. It contains therefore, I. The pure *Egyptian Doctrine*, written by TAAUT in Marks and ſacred Sculptures; being, I ſuppoſe, no more than a *ſimple Genealogy*; that is, the *Sign* of the God, with a Mark for Marriage, and a Symbol of Parentage or Iſſue. II. The *Phenician Theology* compiled by the *Prieſts*, intermixed with Traditions about the Invention of Arts, and with *Sanchuniathon*'s own Allegories. III. Shreds and Similitudes of the *Greek Mythology*, ſo interwove by *Philo*, that though I have omitted many, ſeveral yet remain not eaſily untwiſted from the Thread of the Narration. We may accordingly perceive a threefold Doctrine, diſcovering itſelf in different Strains throughout the Fragment; a *natural*, a *moral*, and a *political Mythology*. The firſt, written by *Taaut*, comprehends the Riſe of Things, and the chief Tranſactions until the Dethronement of *Heaven*. The ſecond lies principally in the *moral* and *hiſtorical* Epiſodes of *Phenician* Extract; ſuch as the Deſcent of *Demarous* and *Sidon*, the Progeny of *Miſor* and *Sydic*, and the Invention of Arts *inſerted before* the Hiſtory of *Elioun* the Moſt High. The *political* Part, and all the Illuſtra-

Let. 18. Illuſtrations, ſeem to be Trappings added by the Tranſlator to *Sanchuniathon*'s Allegories. According to him, *Egypt* the Land of Learning and Parent of Writing, is given to *Taaut*, LETTERS; and *Attica*, the Country of Science, early famous for military Skill, is aſſigned to *Pallas*, CONDUCT and KNOWLEDGE. He even condeſcends to explain to his *Grecian* Readers the Eyes and Wings with which the Eaſterns accoutred the Image of TIME, and the other Gods, with many minute Circumſtances, which I have waved in the Tranſlation.

THIS Remain of Antiquity is too curious not to have raiſed Diſputes, and treats of too great and intereſting Subjects not to have afforded abundance of Play to Fancy, and room for Conjecture. It has been condemned as wholly ſpurious[s], it has been defended as perfectly genuine[t]; it has been applied as a Prop of a new Syſtem in *hiſtoric* Fable[u], (that the old *Saci*, or *Celtes*, were the true *Titans* and Gods of Antiquity) and has been treated as an unintelligible Rhapſody from beginning to end. But the greateſt Pains, and moſt exquiſite Learning, have been employed in finding out the Similitude or *Sameneſs* of this *Phenician*,

or

[s] M. *Dodwell*, Father *Simon*, *Monfaucon*, *Stillingfleet*.

[t] *Voſſius*, *Bochart*; but eſpecially Dr. *Cumberland* and M. *Fourmont*.

[u] Pere PEZRON, Antiquité des *Celtes*.

or rather *Egyptian* Tradition of the Hiſtory of the Creation, with that delivered by the *Jewiſh* Lawgiver. The Parents of Eaſtern Criticiſm [a] were contented to find in it, 'Some 'Sparks of Truth concerning the *Creation of* 'the *World*, *the Origin of Idolatry*, *and the* 'Abuſe *of the Names of God* intermix'd with 'Fables:' But ſome of their learned Succeſſors, particularly a knowing Prelate of our own Country [b], and a Profeſſor of uncommon Erudition in *France* [c], have attempted to demonſtrate a marvellous Harmony between *Sanchuniathon* and *Moſes*.

Let. 18.

As I make not the leaſt doubt, of the good Intentions of theſe eminent Authors, in taking ſuch indefatigable Pains, they have in ſo far the faireſt Claim to Thanks and Commendation: But whether theſe Pains were at the ſame time *wiſely* beſtowed; or whether, (ſuppoſing they had as fully agreed in proving their Point, as they have widely differ'd) it were truly calculated for promoting their pious Purpoſe, is ſtill, methinks, a Queſtion.

It has been thought by Men of the trueſt Judgment [d], to be a ſuſpicious Symptom of any Rite or Ceremony in Religion, if it reſembled a known Practice in the Heathen

[a] *Scaliger*, *Selden*, *Bochart*, *Marſham*, *Kircher*, &c.

[b] Dr. *Cumberland*, Biſhop of *Peterborough*.

[c] M. *Fourmont*, Profeſſor of Arabic in the Royal College of *France*, &c.

[d] Dr. Conyers Middleton's Parallel of the Roman and Heathen Rites.

Let. 18. Superſtition. And juſt on the contrary, many more have thought it no ſmall Confirmation of the Truth and Antiquity of our Worſhip, that Traces of it were to be found in moſt Parts of the old Idolatry. 'It 'is, ſurely, ſays the contemplative Phyſician, 'already quoted, a blamable Curioſity to try 'the Truth of the *ſacred Scriptures* by their 'Agreement with *human Writings*; to prove 'the Book of *Eſther* to be genuine, becauſe it 'agrees with *Megaſthenes*, or is confirmed by '*Herodotus*. As for my own part, I cannot 'deny my ſuperfluous and unſucceſsful Curio-'ſity in this Matter, until that ſilly Story of '*Juſtin*'s about the *Jews* let me ſee my 'Folly; *that they were driven out of* Egypt, '*becauſe of ſome Plague or Leproſy*[e].' But, in direct Contradiction to this, ſays a learned *Gleaner* in Antiquity, 'When I read theſe 'Propheſies (of *Eſaiah* and *Jeremiah*) and 'ſuch other Pieces of Scripture, and compare 'them with the ancient Authors, *Herodotus* 'and *Xenophon*, it is impoſſible to deſcribe the 'Joy, — the Rapture — that inſtantly diffuſes 'thro' my Heart.'[f] This puts me in mind of the different Judgments paſſed upon the famous *Orphic Hymns*, which you have ſo often heard mentioned as the moſt curious Syſtem of *Grecian*

[e] Sir THOMAS BROWN. See a different Opinion in CHARACTERIST. Vol. III. Miſcell. 2. § 1.

[f] Exprimi nequit quanta voluptate, quanto gaudio illico perfundar. G. JAMESON *Spicilegia Antiquit.* Egypt. Cap. V. § 13.

cian Divinity. A keen Critic never took them up, but he thought he was peruſing the Devil's *Prayer-Book*; or, to ſpeak more properly, *Satan's genuine Liturgy*: [g] And the Wonder of his Age for Learning, JOHN PICO, Earl of *Mirandola*, thought them a *Treaſure of ſublime and myſterious Theology* [h]; as did another Man of immenſe Reading, *Kircher*; who even undertook to demonſtrate their perfect Conformity with the *Hebrew Siphri*, and *Hieroglyphics* of *Egypt* [i]. Amid ſuch Diverſity of Sentiments, you ſee, however eaſy it may be to agree in an authentic Original, it is vaſtly difficult to fix upon a proper Commentary; which, after all, every Man chuſes according to his *Reach*, and *peculiar Propenſities*. Let. 18

How various, for Example, are the Deciſions; how much of the Hiſtory of *Paradice* and *Fall* of the firſt mortal Pair is *allegorical* *, and how much is to be underſtood ſtrictly according to the *Letter*? Many have believed the miraculous Trees of

[g] DAN. HEINSIUS. Ariſtarch.

[h] Io. PICI Com. Mirand. CONCLUSIONES.

[i] OEDIP. T. II. P. I.

* In veteri Inſtrumento, ſi præter *Hiſtoriam* nihil ſpectes, et audias, 'ADAM è limo conditum, Uxorculam e dormientis latere furtim ſubtractam, Serpentem illecebrâ Pomi ſollicitantem mulierculam, Deum ad auram inambulantem, Romphæam foribus præſidentem'— nonne putes ex HOMERI officinâ profectam Fabulam?—At ſub his Involucris quam ſplendida latet Sapientia

DES. ERASMI CHILIAD. III. ΣΕΙΛΗΝΟΙ ΑΛΚΙΒ.

Let. 18. *Life* and of *Knowledge* *, to point to the former: But PHILO, a fanciful Platonic *Jew* [k], and ORIGEN, a fanciful Platonic *Chriſtian*, incline to think the whole Tranſaction, from Beginning to End, the Trees, the Rivers, the Cherubs, even to the *Coats of Skins* [l], made for the recent Exiles from *Eden*, to be a perfect *Allegory*. St. AUSTIN ſeems very willing to accept of the *Allegory*, if, at the ſame time, you will believe the Relation to have been *real Fact* [m]: But another learned Father, more ſtrictly orthodox, ties it rigidly down, in every Circumſtance, to the literal Meaning, and confutes the *Jew* and the *Chriſtian*, as equally heretical

* Voyez LETTRES FANATIQUES. Lettre ſeptieme.

[k] Καλὰ τὸν θεῖον ΠΑΡΑΔΕΙΣΟΝ ἔμψυχα κ᾽ λογικὰ τὰ φύτα πάνθ᾽ εἶναι συμβέβηκε, καρπὸν φέροντα τὰς ἀρετὰς.— ταῦτα δὲ μοι δοκεῖ συμβολικῶς μᾶλλον ἢ κυρίως φιλοσοφεῖσθαι·— ἐστὶ γὰρ δείγματα τύπων ἐπ᾽ ἀλληγορίαν καλῶντων. ΦΙΛΩΝ ΙΟΥΔ. περὶ Κοσμοῦ. Μὴ γὰρ τοσαύτη καλάσχοι τὸν ἡμέτερον λογισμὸν ἀσεβεία ὡς ὑπολαβεῖν ὅτι ὁ θεὸς γεωπονεῖ κ᾽ φυτεύει παράδεισον·

Τῶ αὐτῶ Νομῶν ἱερῶν ΑΛΛΗΓΟΡΙΑΙ.

[l] ΩΡΙΓΕΝΗΣ καὶ᾽ εἰκόνα φησὶν ἀπολωλεκέναι τὸν ΑΔΑΜ· ἐντεῦθεν φησὶ κ᾽ τὸς χιτῶνας τὸς δερματίνους ἐπισημήνασθαι τὴν γραφὴν, ὅτι (ὁ θεὸς) ἐποίησεν αὐτοῖς χιτῶνας δερματίνους, κ᾽ ἐνέδυσεν αὐτὸς, τὸ σῶμα, φησὶν, ἐστὶ.— ἀλληγορεῖ δὲ λοιπὸν ὅσαπερ δύναται τὸν τε Παράδεισον, τά τε τοῦ ὕδατα, κ᾽ τὰ ἐπάνω τῶν οὐρανῶν, κ᾽ τὸ ὕδωρ τὸ ὑποκάτω τῆς γῆς. ΕΠΙΦΑΝΙΟΥ καλὰ Αἱρησ. βιβ. β.

[m] Τὰ περὶ τὸν Ὄφιν, ὡς ἀνθρπράσσοντα τοῖς τῦ Θεῦ παραγγέλμασιν— ὅ τε Παράδεισος, ὃν πεφυτευκέναι λέγεται ὁ θεὸς ἐν Εδὲμ καὶ᾽ ἀνατολάς; κ᾽ μετὰ τῦτο ἐξανατέταλκέναι ἐκ τῆς γῆς πᾶν ξύλον ὡραῖον εἰς ὄρασιν, κ᾽ καλὸν εἰς βρῶσιν, κ᾽ τὸ ξυλον τῆς ζωῆς ἐν μέσῳ τῦ παραδείσυ, κ᾽ τὸ γνωστὸν καλῦ κ᾽ πονηρῦ ξύλον, πάντα ταῦτα ὐκ ἀζέμνως τροπολογεῖται.— κ᾽ ὁ ἐκβαλλόμενος ἐκ τῦ παραδείσυ ἄνθρωπος μετὰ τῆς γυναικὸς, τῦς δερματίνους ἠμφιεσμένους χιτῶνας, ὕς διὰ τὴν παράβασιν τῶν ἀνθρώπων ἐποίησεν τοῖς ἁμαρτήσασι ὁ Θεὸς, ἀπορρήτόν τινα κ᾽ μυστικὸν ἔχει λόγον. ΩΡΙΓ. καλὰ Κελσ. βιβ. δ.

[m] Commentaria in GENESIN.

heretical upon that Point [n]. ‘ I have avoided, Let. 18.
‘ ſays a great Modern, to mention MOSES's
‘ *Coſmopoïa*, becauſe I think it is delivered by
‘ him, rather as a *Lawgiver* than a *Philoſo-*
‘ *pher*, which I intend to ſhew at large in
‘ another Treatiſe, as not thinking that Diſ-
‘ cuſſion proper for the vulgar Tongue.—His
‘ Account of the Creation conſiſts of two
‘ Parts; the firſt of which deſcribes the great
‘ general Maſſes of Matter, and the diſorder'd
‘ State of Things; and proceeds upon the
‘ ſame Principles, and obſerves the ſame Or-
‘ der which the ANCIENTS have conſtantly
‘ obſerved:—And in this almoſt all the Chri-
‘ ſtian Interpreters agree with us, that the
‘ *Moſaïc* TOHU BOHU, is the ſame thing as
‘ the CHAOS of the *Ancients*; that the Dark-
‘ neſs, deſcribed by *Moſes*, is their TARTA-
‘ RUS, and EREBUS, and NIGHT; that his
‘ *Incubation of the Spirit, or Breath of GOD,*
‘ is colluſive with the Birth of PHANES,
‘ EROS, or LOVE. So far *Moſes*, and the *old*
‘ Philoſophers agree: But *here* he breaks off
‘ his philoſophic Strain, and takes up another
‘ Method; a *human*, or, if you like it better,
‘ a *theological* Strain; in which, having en-
‘ tirely neglected the various *Motions* of the

[n] Φάσκεις, ὦ οὗτος, ἐπισκομμαλίζων, ὅτι μὴ ἄρα βυρσοδέψης ἦν ὁ ΘΕΟΣ ἵνα χιλῶνας δερμαλίνους τοῖς περὶ τὸν Ἀδὰμ ποιήσῃ, μηδέπω ζώων τεθυμένων· εἰ δὲ ἦ ἐτύθη ζῶα, οὐκ ἦσαν, φησὶ χιλῶνες δερμαλίνοι, ἀλλὰ τὸ γήϊνον ὃ περικείμεθα σῶμα. — ὁ Θεὸς, ὦ ἄπιστε, δερμαλίνους φύσει χιλῶνας, ἄνευ ζώων, ἄνευ τέχνης τινὸς ἀνθρωπίνης καὶ πολυμόρφου ἐργασίας ἠθέλησε γένεσθαι· καὶ ἅμα θέλων ἐποίησε τοῖς περὶ τὸν ΑΔΑΜ ΕΠΙΦΑΝΙΟΥ καθὰ Αἱρεσ. Βιβ. β.

Let. 18. ‘ CHAOS, according to the Laws of Nature,
‘ and overlooked the *Action* of divine LOVE
‘ upon it, and its conſequent ſucceſſive Chan-
‘ ges, into various *Strata*, *Regions*, and *Ele-*
‘ *ments*; having, I ſay, ſuperſeded all theſe,
‘ he has framed a *popular* Relation of the Riſe
‘ of Things, in the manner we all know [o].

THE Deſcription of the *Elyſian* Fields by the ancient Poets, Philoſophers, and Divines, is thought to have been originally borrowed from *Moſes*'s Draught of Paradiſe [p]. ‘ If we
‘ compare, they ſay, the Eaſe, the Pleaſure,
‘ the Delicacies of the Place; the Mildneſs of
‘ the Climate, the Fruitfulneſs of the Soil,
‘ and conſtant Serenity of the Sky, we will
‘ find the Terms differ in the different De-
‘ ſcriptions, but the *Subject* and *Sentiments*
‘ exactly the ſame.’ From *Moſes*' EDEN, ſaid the Fathers, *Plato* took his Idea of the Garden of the Gods, in which *Porus* and *Penia* (Plenty and Want) begot *Cupid*, or Deſire [q]; nay, all the Heathen Mythology, according to others, took its Riſe from the Truth of the Scriptures miſunderſtood; inſomuch, that there is no one Fable which is not founded in Fact, and all of them bear the ſame Reſemblance to ſome part or other of the ſacred Canon, as *Deucalion*'s Deluge does to *Noah*'s Flood [r].

A

[o] Dr. BURNET's Theory of the EARTH.

[p] Ἐν φαντασίᾳ τῶ καθ ἡμᾶς παραδείσω. Γ. NAZIANZ. Λογ. κ.

[q] EUSEBIUS, ORIGEN, CLEMENS.

[r] HORAT. TURSELLINI Hiſtor. Epitom.

A pious Prelate, ſays he could very eaſily demonſtrate, ‘ that no ſmall Part of the *Hea-* Let. 18.
‘ *theniſh* Mythology and Divinity, was fetch-
‘ ed from *Hebrew* Stories and Practices; —
‘ and that when they invented their poetical
‘ Deities, their Dreams were the Offſpring of
‘ ſome *real Things* which they had ſeen, or
‘ heard out of the Book of God[s]. This, in the Opinion of another great Scholar, already mentioned, does no ſmall Honour to holy Writ. Full of *French* Vivacity, after unriddling, as *he* imagines, the Names of *Celus*, *Saturn*, and *Jupiter*, which, to his Aſtoniſhment, no Mythologiſt had ever dared to ex-

[s] Dr. S. Patrick, Biſhop of *Ely*, in his *Menſa Myſtica*, Introduct. The four Inſtances he gives of this, are very curious. I. Cassandra, in her prophetic Fury, calls *Hercules* τριέσπερον λέων, *the three-night Lion, whom the ſharp-tooth'd Dog of* Neptune *took within his Jaws.* This the good Biſhop, after *If. Tzetzes*, takes to be originally from the Prophet Jonah's having been ſo long in the Belly of the Whale. *Lycophron* ſeems to have alluded to the three Nights in which *Hercules* was begot, and to his Combat with *Cerberus*. II. The Stories of *Iphigenia* and *Julia Luperca*'s being to be ſacrificed, and a Hind and Panther offered in their Stead, are founded on the real Hiſtories of *Iſaak* and *Jeptha*'s Daughter. Human Sacrifice, and Perſons *devoted* to Death, was an ancient wide-ſpread Rite. III. The wondrous Cave of the *Nymphs*, deſcribed by *Homer*, Odyſs. XIII. and ingeniouſly commented by *Porphyry*, is an Allegory of Man's *Conception in the Womb*, and is ſtole from *Pſa.* cxxxix. §. 15. *I am fearfully and wonderfully made.* IV. The *Lydian* Prieſts, mentioned by *Pauſanias* (Ηλιακῶν α.) who laid unkindled Wood on their Altar, invoked an unknown God (I ſuppoſe to the *Greeks*) and immediately and infallibly (πᾶσα ἀναλκὴ) the Wood took Fire, is a Perverſion of the Hiſtory of *Elias*'s Miracle in calling for Fire from Heaven, to confound the Prieſts of *Baal*. Theſe *Lydians* have been *Zabians*, Prieſts of *Baal*. See Page 90 in the Notes.

Let. 18. plain [t]; that is, having made *Terah* the HEAVEN, *Abraham* TIME, *Iſaak* ETHER, and *Jacob* TYPHON, he immediately ſubjoins, 'that 'the *Scripture* appears now, as it were, in a 'new *Majeſty*; which, for certain, very few 'People would have thought it could have 'ever acquired [u].' And in conſequence of this Way of Thinking, an Author of the ſame Nation has compoſed an entire Treatiſe, *Of the Conformity of ancient Fables with the ſacred Remains of* Jewiſh *Writings* [w].

COULD *Numbers* aſcertain Truth, there would be no Difference of Sentiment on the Subject; the far greater Part of Authors having ranged themſelves on *this* Side the Queſtion. But others, no leſs Maſters of Reaſon, are of a different Opinion: One of theſe has endeavoured to prove, 'that *Idolatry* is worſe 'than *Atheiſm*;' or, in other Words, 'that 'unworthy affronting Worſhip, with reſpect 'to

[t] Une choſe étonnante: jamais aucun Mythologiſte a-t-il oſé dire, qu'il ſavoit la cauſe des noms de *Jupiter*, *Cronos*, *Ouranos*, &c.—Je dis moi, que les voici decouverts—Voilà donc ce que l'on cherche dépuis trois mille Ans, la Raiſon du Nom d'*Uranus*:—Quiconque ne ſent pas céla, ne ſent rien.

M. FOURMONT *Reflex. Crit.* Liv. II. Sect. III. Ch. 2.

[u] Tranchons le mot: un Lecteur, homme d'eſprit, aimant la verité (Je le ſuppoſe degagé de tous Prejugez) ſerà ravi non ſeulement d'apperçevoir ici ce que l'on cherche depuis 3000 Ans, *la Naiſſance du Paganiſme, & l'Origine de ſes Dieux*, mais auſſi de remarquer (Aſſertion qui frappe à preſent les Yeux comme l'Eclair qui paſſe de l'Orient à l'Occident) de remarquer, dis-je, 'Que l'ECRITURE paroit dans une *Majeſté* comme NOUVELLE, 'à laquelle certainement peu de gens ſe ſeroient attendûs.'

Ibid. Sect. IV. Ch. 17.

[w] Conference de la *Fable*, avec *l'Hiſtoire Sainte*. Par M. de LAVAUR.

'to the Object to which it is addreſſed, is Let. 18.
'worſe than no Worſhip at all:' Which, if true, muſt it not neceſſarily follow, 'That 'any Connexions, Similitudes, or Alluſions, 'between the idolatrous Rites of the *Egyp-* '*tians*, *Phenicians*, or other Heathens, and our '*ſpiritual* Devotion, are rather diſadvantage- 'ous; and, inſtead of illuſtrating, ſeem to '*cloud* the Purity of our Religion?' So that, rather than ſearch for new Reſemblances, ought not we, in good Conduct, to aim at diſproving the old? Thus far ſeems to be certain, that any Doctrine, carrying its own Evidence, ſtands in no need of weak collateral Proofs to ſupport it; ſince the greateſt Diſſervice that can be done to *Truth*, is to tack *Falſehood* to it, as if it were of the ſame Quality. The Patch raiſes Suſpicion of the Soundneſs of the Piece; as an unſkilful Pleader ruins a good Cauſe, by reſting it on an inconcluſive Argument. The trueſt Service therefore, that can be done to any reaſonable Doctrine, is to repreſent it in its own genuine Simplicity; to ſtrip it of the old uſeleſs Accoutrements, with which it had been equipped by, perhaps, very well-meaning Men, and remove the rotten Props that portend imminent Ruin. The fair Pillar of TRUTH totters when officiouſly ſhored up, and threatens Subverſion: It can only ſtand poiſed by its *own* native Weight, and reſt upon its *own* immediate Foundation.

The

Let. 18 The *Moſaic* Accounts of the Creation, and Genealogy of Mankind, need no ſtrained unnatural Applications from mythological Writers, to ſupport their received Authority: 'Tis quite enough, if, by comparing the *Egyptian* Traditions of the Riſe of Things from *Sanchuniathon* or *Taaut*, we find ſome Traces of the Origin of that Aſſertion, '*That the Hebrew* '*Lawgiver was inſtructed in all the Wiſdom* '*of the* EGYPTIANS [x].'

I am, &c.

[x] Ἐπαιδεύθη ΜΩΣΗΣ πάσῃ σοφίᾳ ΑΙΓΥΠΤΙΩΝ.
Πραξ. τῶν ΑΠΟΣΤ. Κεφ. ζ.

LETTER

LETTER XIX.

THERE is an Obſervation which, tho' it lie not within every one's Compaſs, is very entertaining to thoſe who can ground it upon a wide Knowledge of the Fates of Nations, and upon juſt Views of human Nature. From a Survey of *theſe*, it would ſeem, 'that 'among the People called *Heathen*, there has 'happened, as of Policy and Power, ſo likewiſe a ſort of CIRCLE, *or Succeſſion of* RE-'LIGION.' I do not mean, that the ſeveral religious Rites were propagated by Conqueſt or Commerce, along with the other Arts of Life, from one Country to another; *that* we find in every Hiſtory: But that in Religion itſelf, as conſidered among the *Heathen* Nations (that is, all Mankind excepting the *Jews*) we may obſerve *a certain Progreſſion from Purity to Star-Worſhip, from Star-Worſhip to Polytheiſm, and thence to the groſſeſt Idolatry: That in ſome Ages a Diſtaſte of Superſtition returns, in conſequence of which Reforms are ſet on foot; Purity is retrieved, and zealouſly affected: But new adopted Deities from ſome Out-ſkirts of the Scheme, make way for a Multiplication of Myſteries, and that for a Relapſe into Ignorance and Credulity.* Let. 19.

Let. 19. A DEDUCTION of every Step of this Obſervation, and Inſtances adduced to verify it, would be no eaſy Undertaking. It might regulate the Plan of ſo vaſt and various a Work as that of the laborious *John-Gerard Voſſius*, OF THE ORIGIN AND PROGRESS OF IDOLATRY: For had there been leſs Detail in that immenſe Collection, and more Connection of the Changes in Religion, with the Changes in Government and Manners, it would have been much more inſtructive. His vaſt Learning wanted but ſuch a Clew to prevent his being loſt in the Labyrinth, and as it were o'erwhelmed with the inexhauſtible Subject. My Views are confined to the two remoteſt Steps of the Revolution; which will yet require all our Attention, as the tracing them leads through ſome of the moſt untrodden Paths in Hiſtory and Literature.

As far as we can penetrate into the dark Receſſes of ANTIQUITY, the moſt ancient Worſhip upon Record in the World, ſeems to have been that of ONE ALMIGHTY GOD, Governor of all Things: A Worſhip that does not appear to have been confined to any one Nation or Tribe, but to have prevailed all over the EAST, and principally in *Chaldea*, its perpetual Seat. This is that Religion which is ſtill known under the Name of *Zabiiſm* among the Eaſtern Writers, whoſe early

Profeſſors worſhipped neither in Temples, nor by Images, but offered Prayer with Odours immediately under Heaven, the Habitation of *the Moſt High*, the Patriarch, or Head of the Tribe, being commonly both *Prieſt* and *King*. Let. 19.

WHEN the Prophet, whoſe Doctrines now fill the fineſt Countries of the Globe, firſt aſſerted his divine Miſſion, his Countrymen, the *Arabs*, were immerſed in groſs Ignorance, and as tenacious of their Pagan Superſtitions, as they are now of *Iſlamiſm*; for it is rare that Religion wholly changes the Character of a Nation, unleſs it have firſt altered the Conſtitution of their civil Government. To the North and Weſt of them dwelt *Jews* and *Chriſtians*, a large Mixture of both having likewiſe ſettled in *Arabia* itſelf; but to the *Eaſt* lay the People long famous under the Name of CHALDEANS, zealous Teachers of a refined ſort of Idolatry. Now the *Arabs*, new Converts to the Belief of *one* God (the firſt Article of *their* Apoſtle's Creed) were to be diſtinguiſhed from all the reſt, and warned againſt the Infection of the ſurrounding Sects, of whom he commonly claſſes four together; *Jews*, *Zabians*, *Chriſtians*, and *Magians* [a]. He calls the firſt three frequently *Scripturals*, People who found their Faith upon a Book, and arms his Followers with Anſwers to their Objections, as many of them were apoſtatizing

[a] Al CORAN. Suras II. V. XXII.

Let. 19. zing to the ZABIANS, *Eaſterns* [b]; by whom he no doubt means the Inhabitants of *Chaldea*.

MAHOMET was himſelf illitterate: He frequently glories in it, and makes it a Proof of his Miſſion from Heaven; ſince it was impoſſible a Book of ſuch divine Eloquence as the CORAN, ſhould be the Compoſure of an ignorant Prophet [c]. The *Moſlems* accordingly admire and adore it: They make it not only the Rule of their Life, but the Standard of their Style, and Model of their Language: They borrow every Term uſed in it, and are perpetually alluding to it in their Writings. Among the other Sects, finding the *Chaldeans* mentioned by their Prophet under the Appellation of *Zabiin*, *Eaſterns*, they retained the Term; and by tranſlating many of their Books, have made a Name unknown to the *Greek* and *Roman* Writers famous thro' the World.

FOR ſome Generations the *Khalifs*, *Mahomet*'s Succeſſors *, were barbarous bloody Enthuſiaſts. They declared War againſt the Learning, as well as the Religion of other Nations, and burnt all the Books they could lay Hands on.

[b] صبح ſignifies the *Morning*; and thence, by a Metaphor, common to moſt Languages, the *Eaſt*. An Adjective formed from that, is, صابيون Orientales, *Eaſterns*; and, by an eaſy Tranſition, *Apoſtates*, who change their Religion, and particularly who turn *Zabians*.

[c] نبي الامي *Nabi al omeion*. The untaught Prophet, ignorant as he came from his *Mother*. CORAN, Sura VII.

* خليفة Khalîfaton (vulgo *Califa*) Succeſſor, Vicarius. The four acknowledged by the orthodox *Sonnites*, were *Abubecr*, *Omar*, *Oſman*, and *Hali*.

on. The Deſtruction in particular of the celebrated *Alexandrian* Library, was the greateſt Wound ever received by Literature. But about the Beginning of the third Century of the *Hejira*, the Conqueſt of rich and polite Nations, having by Degrees diveſted the *Arabs* of their former Fierceneſs, they turned this Contempt of Knowledge, and Hatred of the Means of it, into the moſt ardent Purſuit of Science that ever poſſeſſed a People. Let. 19.

Mutavit mentem Populus levis, & calet uno
Scribendi ſtudio——

For not contented with the infinite Productions of their own fruitful and fiery Genius, with indefatigable Pains they ſet themſelves to tranſlate, into their wondrous Tongue, all the principal Authors in Hiſtory, Poetry, Philoſophy, Medicine and Mathematics, that were in greateſt Vogue among the conquered Nations. Thus they have *Plato* and *Ariſtotle*, *Euclid* and *Archimedes*, *Hippocrates* and *Galen*, and even *Homer* and *Livy*, ſpeaking the Language of the victorious *Moſlems* *.

In the Beginnings of this happy Diſpoſition, the Books of the *Zabians* could not eſcape their Curioſity. They were writ in a Dialect of their own Speech, and contained both the Philoſophy and Religion that had been

* While Europe was immerſed in Barbarity and Monachiſm, all polite Learning paſſed under the Deſignation of *Studia Arabum*.

Let. 19. been long prevalent over the *Eaſt*. The great Hiſtorian, ABUL-FARAGI, ſays, 'That the 'Religion and Rites of the *Zabians*, in the 'current Opinion of the *Arabian* Doctors, 'were the very ſame with thoſe of the ancient 'Chaldeans; that their chief Seat was in *Ha-'ran*, on the *Chaldean* Border, where they 'had their grand Temple on the Top of a 'Hill[d]:' It was called the City of the *Zabians*, and was ſo famous as the prime Reſidence of the Sect, that a *Haranite* and a *Zabian* were equivalent Terms[e]. The chief Points of their Doctrine are theſe:

'THEY believe the World to be eternal; 'governed by a co-eternal MIND, whom they 'worſhip under the Symbol of *Fire*; they 'pay a proportioned Reverence to the *Sun*, 'its apparent Source, and to the *Moon* and '*Stars* participating of the ſame celeſtial Na-'ture. In conſequence of theſe Principles, 'they invented ſignificant Rites, and pious 'Practices, expreſſive of their Veneration, and 'calculated, as they thought, to obtain the 'Favour of theſe inferior Rulers of the Uni-'verſe.' This is preciſely the Religion of the *old Chaldeans*; and this the eaſtern Sages call the

[d] HISTORIA DYNAST. Dynaſt. IX.

[e] Gentile nomen حرانى *Haranî* Haranita, ſæpe uſurpari ſolet pro صابى *Sabî* Sabita, qui eſt Cultor Stellarum. The *Sabians* go in Pilgrimage to *Haran*, in the ſame Manner as the *Mahometans* go to *Mecca*, and *We* were wont to go to *Jeruſalem*. GOLII Not. ad *Alfragan.*

the *primary and moſt ancient Religion in the World.* In this, ſays the moſt learned of the Rabbins*, was *Abraham* educated among the *Chaldees* his Countrymen; and this was the Foundation of the Religion practiſed by the *Magi*, or Prieſts of the *Aſſyrian*, *Median*, and *Perſian* Empires. Let. I.

HERE then we find the firſt Point of our Circle, *early Purity in Principle and Practice.* For the learned and candid *Shahreſtan* aſſures us, that the *Zabians* continued firm in the Belief of one ſupreme God themſelves; and that the Arguments brought by them to convince others of the Unity of his Godhead, were unanſwerable[f]. Now that this *Zabian* Principle of the Worſhip of one God by Prayer and Incenſe, was not confined to any one Tribe or Nation, appears evident from the Authority of our holy Scriptures: There we find a *Canaanitiſh* Prince, MELCHIZEDEC, King of *Salem*, the Prieſt of *the moſt high God*[g].

—Chi con una ſola Verga
Reggea l'humane è le divine coſe[h].

We find another of the petty Princes of *Paleſtine*, ABIMELECH King of *Gerar*, ſo little ſurprized with a heavenly Viſion, as to expoſtulate freely with God himſelf[i]. *Laban*

* R. MOSES Ben Maimon.
[f] Apud POCOCK.
[g] GENES. xiv. § 18.
[h] *Battiſta Guarini.*
[i] GENES. xx. § 4, 5.

Let. 19. the *Syrian*, and *Bethuel* the *Chaldean*, may be perhaps ſuppoſed, as *Abraham*'s Relations, to have received ſome traditional Knowledge of *one God*, handed down from him, tho' mixed with *Teraphim*[k], or Image-Worſhip: But patient and righteous JOB, tho' an *Arab*, and abſolute Stranger to the *Jews* and their Law, and living in the ſame unſettled paſtoral Way as ſome of the *Arabian Shieks* do now, is a ſhining Inſtance of the ſame Belief; a Belief not peculiar to that good Man, but common to all his Friends, who, tho' born of different Tribes, and dwelling in diſtant Lands, zealouſly maintain the ſovereign Sway of one ſupreme Ruler of the World.

IN later Times, we find JETHRO, *Moſes*' Father-in-law, a Prieſt in the Land of *Midian*[l], of no Idol, we may ſuppoſe, nor falſe God (elſe ſuch honourable mention had never been made of him, nor Affinity contracted with him by the great Enemy of Idolatry) but bleſſing the true God for his Goodneſs to the heaven-guided Lawgiver, and offering a Sacrifice, of which *Moſes* and *Aaron*, and all the Elders of *Iſrael*, were Partakers[m]. *Balac*, King of *Moab*, as a Deſcendant from *Lot*, may have been led to acquieſce in the Power of God, to bleſs and to curſe whom he pleaſes: But

[k] GENES. xxxi. § 34.

[l] The Province of *Hejaz* in *Arabia*, upon the Eaſt Coaſt of the *Red-Sea*. The Town, near the Head of the Gulph called *Madian*, now demoliſhed, is the *Modiana* of *Ptolemy*.

[m] GENES. xviii.

But BALAAM the Son *Beor*, tho' dwelling in *Aram* (*Syria*) *in the Mountains of the East*, takes up his Parable under the uncontroulable Direction of divine Inſpiration [n]. Let. 19.

IF we take a wider Circle, and look farther around us among other Nations, we will learn from *Herodotus*, the Father of Hiſtory, 'That 'the EGYPTIANS gloried in being the *firſt* of 'Mankind who built Temples, reared Altars, 'and erected Statues to the Gods.' They had then none before; and even the *firſt* Temples of the *Egyptians* themſelves, according to another Author, ἀξόανοι ἦσαν, *had no Statue in them* [o].

THEIR Rivals in Antiquity and Religion, the old CHALDEANS, had, in Proceſs of Time, built a Temple at *Babylon*, the Wonder of the World for Magnificence and Grandeur: But ſo late as the Days of *Herodotus*, 'there was 'no Statue in that Temple; nor did any mor-'tal Creature (as was ſuppoſed) paſs the Night 'in it, excepting one Lady at a time, a Na-'tive of the Country, whom the GOD fa-'voured, ſaid the *Chaldean* Prieſts, and was 'pleaſed to call to his Couch by Name [p].'

THAT the PERSIANS of moſt early Time were no Idolaters, but worſhipped one God, the Creator of the World, under the Symbol

[n] NUMB. xxiv. § 12, 13.

[o] ΛΟΥΚΙΑΝ. περὶ Θέας Συρ.

[p] ΑΓΑΛΜΑ δὲ οὐκ ἔνι οὐδὲν αὐλοῦσι ἐνιδρυμένον, &c.
ΗΡΟΔΟΤ. ΚΛΕΙΩ.

Let. 19. of *Fire*, is acknowledged by all their Hiſtorians, and has been ſet in the cleareſt Light by our excellent Mr. *Hyde*[q]. Their Zeal for this Principle, ſeems to have carried them to great Extremes, and made them tolerate no Way of Worſhip but their own. A Strain of it may have poſſibly mixed with *Cambyſes'* Madneſs, in the Havoc he made of the *Egyptian* Divinities[r]—and influenced the Conduct of *Xerxes* in demoliſhing the *Grecian* Temples, and defacing their Statues wherever he paſſed. As this was the conſtant Practice of the *Perſians*, the apocryphal Author of the Book of *Judith*, ſeems to have ſtretched it to the portentuous Reaſon given for the King of *Nineve*'s Expedition againſt the whole Earth, 'That all Nations, Tongues, and Tribes, 'might worſhip *Nebuchadnezar*[s], and call 'upon him as their only God.'

The Greeks and Romans had their Religion at ſecond hand from powerful and knowing Nations, but who had departed from their firſt Eſtabliſhment, before their Intercourſe with European People[t]. It is not therefore to be expected, that *theſe* ſhould be wiſer than their Maſters, and exerciſe a Purity they had never received. Yet there are many Traces of noble

[q] De Religione veterum Persarum. [r] See above, p. 280.

[s] Not the *Babyloniſh* Conqueror; but a King, whoſe Name or Expedition is no where elſe recorded in Hiſtory.

[t] See above, p. 177.

noble Simplicity, ſhall I ſay, or, in more fa- Let. 19.
ſhionable Stile, of a ruſtic Plainneſs to be ſeen in the Rites of both Nations.

'FOR the firſt hundred and ſeventy Years, 'ſays M. *Varro*, after *Romulus*, there was not 'a Statue in any Temple at ROME[u]:' And, in exact Conformity with that learned *Roman*, *Plutarch* aſſures us, 'that anciently there was 'no Image of a God, either painted or car-'ved, to be ſeen among that People; that 'for the firſt hundred and ſeventy Years of 'their State, they built Temples indeed, and 'offered Sacrifices, but there was no Statue 'placed in the Shrine, nor Likeneſs contrived 'for the Divinity[w].' Even the rude illiterate GERMANS, ſo late as the Age of *Tacitus*, retained thus much of the ancient Opinion, 'that it was fooliſh to endeavour to coop up 'the Gods within Walls, and impious to 'frame any Image of them in the Similitude 'of the human Countenance[x]:' And, to ſay the Truth, the firſt Statues erected for them, hardly deſerved the Name, being only *great Stones ſet on End*[y], generally *ſquare*[z], ſome-

 times

[u] The firſt Statue that was caſt at *Rome*, was much later. ROMÆ *ſimulacrum ex aere factum* CERERI *primum reperio, ex peculio* Sp. Caſſii, *quem regnum affectantem pater ipſius interemerat.* PLIN.

[w] See p. 247. [x] Cohibere parietibus Deos, atque in ullam humani oris ſpeciem aſſimilare nefas exiſtimant. *De Moribus* GERMANORUM.

[y] The Word מַצֵּבָה, which the *Jews* are prohibited to erect, does not ſtrictly mean a *Statue* or *Image*, but what the *Greeks* called ΣΤΗΛΗ (Cippus, Titulus) a *Pillar*, or *Column*; a *Stone ſet*

Let. 19. times *conical* [a], ſometimes *pyramidal*, or *ſemicircular* [b], and frequently quite *rough* and *unhewn* [c], without Touch of a Tool.

But

ſet on End as a Monument or Memorial, ſuch as that which *Jacob* erected between him and *Laban*. *And* Jacob *took a Stone, and ſet it up*, מַצֵּבָה A Statue. Genes. xxxi. §. 45.

[z] The Statues of the oldeſt *Mercury* (ſee Page 175) were originally long *ſquare* Stones: The *Athenians* firſt put an old Man's Head on them, and afterwards, taught by the *Pelaſgi*, added the *Symbol* of Generation. Macrobius. The Statue of the Mother of the Gods, brought to *Rome* from *Phrygia*, was a great black *ſquare* Stone. *Feſtus Pompey* ſays, ſhe is called ΚΥΒΗΑΗ and ΚΥΒΗΒΗ, from ΚΥΒΟΣ a Cube, to ſhew that ſhe was the *Foundation* and *Baſis* of the Universe.

[a] The ancient Phenicians had an Image of the Sun, which they believed not to have been formed by human Art, but to have fallen immediately down from Heaven. It was a large black Stone, round and broad at the Bottom, but diminiſhing by degrees, and terminating in a ſlender Point. Herod. *Simulacrum Deae* (Veneris) *non effigie humana: continuus Orbis, latiore initio tenuem in ambitum, Metae modo, exurgens.* Tacit.

I remember a pleaſant Reaſon aſſigned by a learned Antiquary for this Figure of the Goddeſs; *Pur Io mi ricordo di haver letto che queſta Figura rappreſenta l'*Ombilico *del Corpo humano; ed è dato a* Venere *perche ſi crede che la Libidine alle Donne ſtia e comminci in queſta parte.* Vincenzo Cartari. The Sun's being the Center of our *Planetary Syſtem*, is the real Reaſon both of the umbilical Figure of theſe Statues, and of the conſtant Tradition, that Delphi was the Navel of the Earth: in Sign whereof, they kept in the Temple a Stone of white Marble cut in that Shape, and religiouſly wrapp'd up in Swaddling-cloaths.

[b] The Megareans worſhipped a great Stone in the Form of a *Pyramid*, under the Name of *Apollo*. Their more elegant Neighbours, the Athenians, had him in human Shape, but with a Head long and ſharp, in the Form of a *Pyramid*. Pausan. A ſmall Globe ſplit in two, and one of the Halves ſet on the Top of a Pole, was the Object, or rather Symbol, adored by the ancient Peonians. Max. Tyr.

[c] The oldeſt Idol of the *Arabs*, was مناة Manah, a Goddeſs, like Venus and Fate, worſhipped under the Form of a great unhewn Stone. Shahrestan. The Statue of the *Theſpian* Cupid, was a rough Stone untouch'd by a Tool. Pausan. And ſee Page 346, Note [f].

Let. 19.

BUT as the EAST ſeems always to have led in Matters of Religion, and that Purity remained longer untainted in that devout Climate, than in moſt Parts of the Earth, let us take a nearer Survey of its early Eſtabliſhment.

AND firſt, let us remember that ORIENTAL *Wiſdom* was always in the higheſt Reputation; ſo high, that the *Jewiſh* Prince, celebrated as *the wiſeſt of Mankind*, is magnified by the Compariſon: 'His Wiſdom, we are told, 'was greater than the Wiſdom of all the *Sons* 'of the EAST, than all the Wiſdom of the 'Egyptians[d].' And that we may not heſitate about the Preference, the Wiſe-men of EGYPT itſelf, the Privy-Counſellors of the Nation, that boaſted the ſublimeſt Science, and looked on the Sages of all other People, as little better than *Children*; theſe very Men are introduced by the moſt knowing of the Prophets, as founding their Claim to Knowledge upon their EASTERN Deſcent, and thereby fairly allowing the Superiority of their *Chaldean Maſters*[e].

NOR was this a ſhort-lived Reputation, that flouriſhed for an Age, and then evaniſhed: It ſurmounted even their national Calamities;

[d] III. KINGS IV. §. 30.

[e] אֵיךְ תֹּאמְרוּ אֶל־פַּרְעֹה בֶּן־חֲכָמִים אֲנִי בֶּן־מַלְכֵי־קֶדֶם׃
How will ye ſay unto PHARAOH, *I am a Son of the* WISE, *a Son of the Kings of the* EAST: So קֶדֶם ought to be tranſlated, ISAIAH XIX. §. 11.

Let. 19. and, like the *Grecians*[f] of old, and the *Chineſe*[g] of late, enabled the Vanquiſhed to give Law to the Victors. Theſe knowing and polite Nations civilized the rude *Roman* and rugged *Tartar*, their Conquerors; and, in the ſame manner, the haughty *Mede* and hardy *Perſian*, ſubmitted to the Leſſons of their *Chaldean Subjects*, both in Religion and Policy. They are particularly celebrated for their Skill in *Aſtronomy*, which a part of them afterwards abuſed, by applying it to *Horoſcopes* and *Divination*[h]: But the Hiſtory of the *Wiſemen*, as our Tranſlation renders the ΜΑΓΟΙ, (MAGI) of the Original[i], guided by a *Star*, portending, or rather announcing, the Birth of a King to the *Jews*, does great Honour to the

[f] GRAECIA capta *ferum* victorem cepit, et artes
Intulit *agreſti* LATIO. HORAT.

[g] Of the two and twenty Families that have reigned in CHINA, three were *Tartars*, who quickly adopted the *Chineſe* Manners and Literature. See *Viaggi di M. Marco Polo Gentilhuomo Veneziano*, Anno 1297. *Abdalla* BEIDAWI. Edit. *Muller*. ANNALES SINICAE, &c.

[h] Tu ne quæſieris ſcire, nefas, quem mihi quem tibi
Finem Dî dederint *Leuconoë*: neu BABYLONIOS
Tentaris numeros. HORAT.

CHALDAEIS ſed major erit fiducia: quicquid
Dixerit *Aſtrologus* credent à fronte relatum
HAMMONIS. JUVENAL.

Annum diemque ultimum vitæ jampridem ſuſpectum habebat (*Domitianus*) Horam etiam; nec non et genus mortis. Adoleſcentulo CHALDAEI cuncta prædixerant. SUETON.

[i] Ἰδοὺ ΜΑΓΟΙ ἀπὸ ἀνατολῶν παρεγένοντο. ΜΑΤΘ. B. a. St. IGNATIUS ſays the Splendor of the Star was ineffable, and ſtruck all who beheld it with Amazement; for all the other Stars, together with the SUN and MOON, attended it in a Chorus, while in Luſtre it outſhone them all. XIV. *Epiſt. ad Epheſ.*

the Science of theſe *eaſtern Sages*, and wonderfully quadrates with their conſtant Contemplation of the Hoſt of Heaven. Let. 19.

DISTANCE of *Time*, and Want of *Records*, permit us not to determine the preciſe Period when the *Chaldeans* departed from the Purity of their primitive Syſtem. But as in all human Societies, there is a Mixture of good and bad, of noble and baſe, it would ſeem that a meaner Set of them had early proſtituted their Science to Incantation and Magic[k]; while the ſounder and ſuperior Part renounced them for ſo doing, and acquired ſuch Reputation by their upright Conduct and celeſtial Science, as, like other divine Lawgivers, to be thought worthy of Empire[l]. It is paſt doubt, that before they were known to the *Arabs*, under the Name of *Zabians*, they had ſuperadded to their firſt Principle of *one ſupreme GOD* (to which they inviolably adhered) a ſecond Principle, of the *heavenly Bodies* being, as it were, his *Miniſters*, and *Mediators* between him and ſinful Men. Upon this they built ſuch a Train of

[k] See ISAIAH xlvii. § 12 and 13, where by the חֹבְרֵי־שָׁמַיִם the *Society of the Heavens*, or *Heaven-Companions*, which we have tranſlated *Aſtrologers*, ſeems to be meant the ſeparated, or, if you pleaſe, the conſecrated Body of the *Chaldean Aſtronomers*; and by the *Star-gazers* and *monthly Prognoſticators*, the Fortune-tellers and Genethliacs. They ſtill ſwarm in the EAST.

[l] Ἀφώρισο δ' ἐν τῇ βαβυλωνίᾳ καὶ οἰκία τοῖς ἐπιχωρίοις φιλοσόφοις τοῖς ΧΑΛΔΑΙΟΙΣ προσκαγορευομένοις, οἱ περὶ ἀστρονομίαν εἰσὶ τὸ πλέον· προσποιοῦνται δέ τινες καὶ γενεθλιαλογεῖν ὃς οὐ καλαδέχονται οἱ ἄλλοι. ΣΤΡΑΒ. ΒΙΒ. ιϛ. See alſo his Account of *Moſes*, in the XVI Book, under the Article of SYRIA.

Let. 19. of ſuperſtitious Practices, performed in Honour of the brighteſt Stars, as made ſome fancy them to be denominated [m] from theſe Objects of their Worſhip, which ſavoured ſtrongly of Idolatry. High Devotion, like other Paſſions, when divorced from Underſtanding, ſtands on the Brink of a Precipice, with a Deſcent ſo ſlippery, that, without ſome Counter-Paſſion to keep the Poiſe, down it hurls into Superſtition and Folly [n].

'THESE viſible *Planets*, ſaid they, theſe 'glorious incorruptible Orbs, are the eternal 'Habitations of GENII, or Vehicles of pure 'ſpiritual Subſtances, which animate them as 'the human Soul does the Body, and by 'whoſe Miniſtry and Interpoſition, the ſu-'preme Being (whom they call the God of 'Gods, and Lord of Lords) governs the 'World, and diſpoſes of the Fates of Men. 'It is *they* that reveal his ſovereign Will to 'Mortals, and by *their* Means his Bene-'fits are conveyed to the Inhabitants of the 'Earth.' At firſt therefore, continues my Author, they offered up their Prayers to theſe Miniſters

[m] From צְבָא־שָׁמַיִם TZABA-SHAMAIM, the *Hoſt of Heaven*.

[n] Diverſe Bande
Diverſi han Riti, et Habiti, e Favelle.
Altri adora le Belve; altri la grande
Commune Madre; il Sole altri e le Stelle:
V' è chi d' abominevoli Vivande
Le Menſe ingombra, ſcelerate e felle.
E'n ſomma, ogn'un che'n quà da *Calpa* ſiede
Barbaro è di coſtumi, empio di fede. TASSO.

Miniſters of the divine Will; then they pro- Let. 19.
ceeded to burn Incenſe and make Oblations, ſuch as they thought moſt agreeable to their ſuppoſed Natures. They accurately obſerved their Riſing and Setting, their Conjunctions and Aſpects, their *Houſes*, as they are called, or Manſions among the Conſtellations, dividing the World among them, and aſſigning ſuch and ſuch a Species of Being to each particular Planet's Adminiſtration. According to their Number, they made a ſucceſſive Revolution of Time in ſeven Days, which we call a *Week*, and conſecrated each Day to its *Guardian Planet*; a Cuſtom that, from them, has ſpread thro' moſt Nations, and ſeems to favour the Aſſertion of the *Jewiſh* and *Arabic* Authors, that their Religion, as it is among the oldeſt in the World, has likewiſe ſpread itſelf over the Face of the whole Earth.

But in proceſs of Time their Rites multiplied, and their Worſhip grew more ſenſual. Their mediatory *Planet*, they obſerved, frequently withdrew from their Sight, while they ſtood in conſtant Need of his Interceſſion and Influence. They therefore formed to themſelves *Figures* or *Schemes*, myſtically repreſenting the Powers and Properties, not only of each Planet, but of the *Lord of all*, and his chief *Attributes*. Theſe were put in a ſort of *Shrine* of a proportionable Form, to which they paid a pious Reverence.

Thus

Let. 19. 'THUS the Shrine of the FIRST CAUSE was 'ſet over all the reſt, and received their prime 'Devotions. Under it was the Shrine of 'MIND, or *Underſtanding*; then the Shrine 'of PROVIDENCE, or *Foreſight*; then of 'SPIRIT; and, laſt of all, the Shrine of 'NECESSITY—all of a perfect *ſpherical* Fi-'gure, denoting *Eternity* [o]. After theſe, ſtood 'the Shrine of *Saturn*, an Hexagon, or Fi-'gure of ſix Angles; then the Shrine of *Ju-'piter*, a Triangle; of *Mars*, an oblong 'Square; of the *Sun*, a perfect Square; and 'ſo of the other Planets.' Now, from the Worſhip paid to theſe myſtic *Shrines*, and ſymbolical Repreſentations, intelligible to few but their Prieſts, it was natural for a new Sect to form itſelf, fond of a *real Image*, or rather a *fancied Likeneſs* of the favorite Planet [p]. This they made of ſuch Metal as they imagined was moſt conſonant to its Nature; of *Gold*, to the Sun; of *Silver*, to the Moon; of *Iron*, to *Mars*;—and thereby fixed the Tradition of the Names given to Metals by the *Chymiſts*, which is equally received over the World, as their Doctrine of the *Days* of the Week.

[o] PHILOLAUS, the eminent *Pythagorean*, ſays the *Circle* was conſecrated as the Symbol of the GODS, νοερῶν θεῶν ἢ νοεροὶ, as they were *Intelligences*. Action within the Agent, which the Schoolmen call *Actus immanens*, is the Action of MIND: Such, they ſay, is a Circle put in Motion. DAMASCIUS.

[p] There are two Sects of ZABIANS, ſays *Shahreſtan* الهياطل اصحاب, *Shrine-Worſhippers*, and الاشخاص اصحاب *Image-Worſhippers*.

Week. Then offering, at the proper Hour and preciſe Minute of the Day conſecrated to the Planet, the moſt grateful Perfumes and Sacrifices, which they always burnt entire, they believed that the pure ſpiritual Intelligence, deſcending from its Orb at their Prayer, alighted on its *myſtic Symbol*, ſaid the better ſort; on its *real Image*, ſaid the more ſenſual, which it animated, and made ſometimes to ſpeak, and at other Times appear in Dreams and Viſions, to reveal the Will of the moſt High God, and direct its pious Votaries to their own Advantage [q].

Let. 19.

HERE we find the *ſecond* Step of our Progreſſion, the Introduction of *Star-Worſhip* among a People who formerly adored *one only* GOD, and who ſtill pretended to implore his Bleſſing thro' the Mediation of theſe his ſuppoſed Miniſters. In order to deſcribe the *third*, we muſt ſhift the Scene, and take leave of the *Zabians*; for we never read of their falling into groſs *Polytheiſm*, and deifying every thing around them. But the Taſk would be now equally ſuperfluous as endleſs. Let us content ourſelves with this general melancholy Truth, 'That there is no Nation known in 'Hiſtory, which in ſome Period or other of 'its Duration, has not been addicted to ab-'ſurd Ceremonies, and plunged in ſome Spe-'cies of Idolatry.' Could any Nation have hoped

[q] POCOCK. Specimen Hiſt. ARABUM.

Let. 19. hoped for Exemption, it muſt have been a *choſen* People, ſelected from all the Tribes and Families of the Earth, to be holy Patterns of a pure Worſhip, and, as it were, Guardians of a divine Diſpenſation [r]. And yet we are aſſured, by the moſt unſuſpicious Authority, that it was quite otherwiſe; no Race or Society of Men having more quickly [s] or groſly abandoned the noble Simplicity of their primitive Inſtitution, tho' viſibly revealed from Heaven, and ſupported by a Succeſſion of the moſt ſtriking Miracles. Their *Zabian* Neighbours continued much longer untainted, nor did they ever arrive at ſuch a Pitch of Stupidity and Corruption, as the ſtubborn *Hebrews* [t]. But if your Curioſity ſhould lead you

[r] Baſtame por Prueva de la Excelencia del *Pueblo* de *Yſrael* el haverlos DIOS eſcogido por Pueblo *Suyo*, de entre las Naciones del Mundo, y poſar el *Caſo divino* ſobre ſu Moltitud, haſta que llegaron todos ellos al grado de la *Prophecia*, y paſſò la coſa a ſus Mugeres.—(Los Patriarcas) fueron el *Coraçon* del genero humano, y ſu *Teſoro*—y los demas fueron como *Corteſas*. CUZARI. Diſcorſ. I.

[s] EXOD. xxxii. §. 8.

[t] It does not appear, that ever there was a People ſo prone to Idolatry as the *Jews*, before they were carried Captives to BABYLON. *The Number of thy Gods are according to the Number of thy Cities, O* JUDAH! ſays one of their Prophets (1); who likewiſe affirms, that, to the Aſtoniſhment of Heaven and Earth, no Nation had ſuch Proneneſs to change their *falſe* Gods as the *Jews* to abandon the *true* (2) He paints this in the ſtrongeſt Metaphors that human Language or human MANNERS can afford (3). But thro' all their Hiſtory, they are chiefly reproached with *two* Sorts of Idolatry; firſt, the Worſhip of BAAL, and ſecondly, of ASHTEROTH. Sometimes theſe are joined, as GODS worſhipped by *one* People, and ſometimes diſtinguiſhed

(1) JEREM. ii. § 28. (2) Ibid. § 10, 11, 12. (3) JEREM. iii. § 1, 2. compared with EZECH. xvi. § 25, 26.

you to inquire into the Degeneracy of this very *Chaldean* Tribe, ſo pure at the beginning, and ſo long uninfected, you will find it painted in ſtrong Colours by a very learned *Jew* [u], who yet does them not the Juſtice they have met with, both from *Chriſtian* and *Mahometan* Writers [w]. Let. 19.

THEIR Doctrine is nearly the ſame with that delivered by PLATO, in the Perſon of the celebrated DIOTIMA, a learned Lady, whom *Socrates* owned as his *Miſtreſs*: Not in

tinguiſhed as GODS of *different* Nations. The firſt is *frequently* uſed in the plural Number, BAALIM; and the laſt is *always* ſo. The *Jews* were originally CHALDEANS (4) or, as we are elſewhere told, their Father was an *Amorite*, and their Mother a *Hittite* (5); and from a ſmall Tribe grew, in 430 Years, to be a numerous People in EGYPT. Now the *Chaldeans*, their Forefathers, beſides *the moſt High God*, worſhipped the HOST of HEAVEN, the BAALIM (ſee Page 89, Note [a]) and the *Egyptians*, their Maſters, for whoſe Country and Cuſtoms they retained ſuch Fondneſs, worſhipped the *Ox*, the *Heifer*, the *Calf*, the *Goat*, the *Ram*, in ſhort עֶשְׁתָּרוֹת THE FLOCKS. No wonder if a ſuperſtitious Nation, ſprung from *one* Country, and *modelled* in another, followed the Worſhip of their *Progenitors* and *Lords*. That this was their Practice, appears plain from the *Golden Calf*, compared with the Speech of one of their greateſt Captains: 'Now *therefore put away the* GODS *which your Fathers* 'ſerved *on the other Side of the* RIVER (*Euphrates*; that is, the 'CHALDEANS) *and in* EGYPT; *and ſerve ye* JEHOVAH. *And* 'if *it ſeem evil to you to ſerve* JEHOVAH, *chooſe you this Day* 'whom *you will ſerve*; *whether the* GODS *which your Fathers* 'ſerved *on the other Side of the* RIVER, *or the* GODS *of the* 'Amorites *in whoſe Land ye dwell?*' The *Chaldeans*, on the other Side the *River*, worſhipped the BAALIM, and the *Egyptians*, and their Neighbours the *Amorites*, the ASHTEROTH. But this muſt not be confounded either with אֲשֵׁרוֹת GROVES, the Place of Worſhip; nor with אֲשֵׁרִים pl. maſc. ſignifying a collateral Object, STATUES.

(4) GENES. xi. § 28, 31. (5) EZECH. xvi. § 3.

[u] MOREH NEVO. Lib. III. Cap. 29.

[w] GREGOR. ABUL. FARAGI. Dr. POCOCK.

Let. 19. in the Senſe that Term is uſed in Town, but meaning a holy Propheteſs, from whom he profeſſed to have learned abundance of fine Things upon the moſt important Subjects, and which neither he, nor his illuſtrious Pupil, durſt venture to publiſh as their *own*. From her he learned, as his Scholar makes him ſay, 'that the *Species* of GENII is *a mid-* 'dle *Nature*,—ſomething between *Gods* and '*Men*. As ſuch, its chief Employment is to 'ſerve as the Organ of Communication be- 'twixt them, to convey the Tranſactions on 'Earth to the Gods, and explain to Mortals 'the good Pleaſure of Heaven: For this great 'Purpoſe, it is placed in the *Middle* between 'both, filling the apparent empty Space, and 'connecting the mighty Extremes of the 'WHOLE. Thro' this *middle Species* of Be- 'ing, *Prophecy*, in all its different Shapes, 'and all the Science of the Prieſts about ſa- 'cred Matters, is conveyed to Men; ſuch as '*Sacrifices*, *Ceremonies*, *Prayers*, and *Charms*; 'and, in a word, every ſort of *Divination* and '*Jugglery*: For the *divine* Nature never im- 'mediately mixes, nor communicates with 'the *mortal*; but, thro' the Canal of this '*Species of Genii*, all Communion and Inter- 'courſe between Gods and Men, is carried on, 'whether awake or aſleep [x].

IT

[x] Δία τέτο ἡ μαντικὴ πᾶσα χωρεῖ, καὶ ἡ τῶν ἱερέων τέχνη τῶν τι περὶ τὰς θυσίας καὶ τὰς τελετὰς καὶ τὰς ἐπῳδὰς, καὶ τὴν μαντείαν πᾶσαν καὶ ΓΟΗΤΕΙΑΝ. ΠΛΑΤΩΝ. ΣΥΜΠΟΣ.

Let. 19.

It is not at all improbable, that the learned Philoſopher may have drawn this Doctrine from the ſame Source, whence it was generally believ'd he had his Knowledge of the *Soul's Immortality*[y]. However that may be, it is certain, that a *Subordination of Deities*, or different *Orders* of celeſtial Powers, is a very ancient, and eſpecially an eaſtern Tenet. We find Traces of it in moſt of their religious Syſtems; nay, and ſometimes their Divinities not only *ſubordinate*, but even *oppoſite* to one another. Thus the CHALDEANS, immoveable in the Belief of one *ſupreme* Being, yet laid it down as a fundamental Principle, 'that his 'Will and Benefits were conveyed to Mortals 'by the ſole Miniſtry of *ſpiritual Subſtances*, 'in the ſame Manner, ſays *Shahreſtan*, as the 'Orthodox of other Religions, Jewiſh, Chri-'ſtian, and Mahometan, believe he employs '*Men* like themſelves.' Thus the ancient MAGI built their Belief and Practice upon two Principles, LIGHT and DARKNESS. They called the firſt KADIMAN[z], the *Ancient* or *Eternal*; and the ſecond AHRAMAN[a], the

[y] I know, ſays *Pauſanias*, that the CHALDEANS of *Aſſyria*, and the *Indian* MAGI, were the firſt Aſſerters of the Immortality of the Soul of Man; an Opinion that has been ſince adopted by PLATO the Son of *Ariſto*, and ſome others of the *Grecian* Philoſophers. MESSENIAC.

[z] From the *Chaldée* קֶדֶם *Prioritas. Primordium temporis*, comes the numeral in the ſame Dialect קַדְמָאי *Primus, Principium.*

[a] It is plainly from אוּחֳרָן Auchêran, Chald. *Poſterior, Ultimus.*

Let. 19. *Latter* or *Created.* Some ſaid theſe Principles were oppoſite and *coeval*; others, that they were oppoſite but *ſucceſſive*; and theſe Sects continued diſputing, until their great Reformer ZARADUSHT, or *Zoroaſter*, taught them that neither *Kadiman*, nor *Ahraman*, were *eternal*; but both created by the *one eternal GOD*, who had no Companion nor Equal, and of whom he forbid to frame any Statue or Likeneſs, but only to worſhip him under the Symbol of *Fire* [b].

THESE various Creeds and Inſtitutions will appear leſs ſtrange, if we caſt an Eye backward upon the many monſtrous Hereſies that ſprang early up in the primitive Church [c]; and if we recollect that ſome very learned Men of late, have intermix'd Opinions not unlike *Plato*'s and the *Zabians*, with the Doctrines of Chriſtianity. It is the famous POSTEL that I have chiefly in my Eye, who in the former Part of his Life was the Wonder of *France*, and indeed of all the Republic of Letters. His Reputation was ſuch, that many Princes had Recourſe to him in Queſtions of Literature; nor did he loſe it but by an Attempt to become a *Catholic Apoſtle*, and to convert by his *ſuperior Reaſon* all the Nations of

[b] See EXOD. iii. § 2. xxiv. § 17. xl. § 34, 38. LEVIT. ix. § 23, 24.

[c] See *Epiphanius* and *Irenæus*, chiefly on the MANICHEES and GNOSTICS.

of the Earth to Chriſtianity. For this Purpoſe he wrote under a very appoſite Name, (*Elias Pandochæus*, or *Receiver General*) his PANTHENOSIA; *ſive Tubæ penultimæ Clangor:* That is *Univerſal Unity*, or *the Sound of the laſt Trumpet ſave one.* There he pretends to demonſtrate the Conſiſtency of all Sects, *Jews*, *Mahometans*, *Heretics*, *Pagans*, with the *Chriſtian* Doctrines. He maintains, that *all* Nations knew from the Beginning, and practiſed the ſelf-ſame Religion in Subſtance, tho' under different Symbols: He even enters into a Detail, and affirms that the Books of *Zohar*, *Rabboth*, and the *Medraſhim* (Collections of *Jewiſh* Comments and Traditions) proceed from the very ſame Spirit that dictated the *Goſpel*; and in ſhort, that the *Chalani*, the *Magi*, the *Gymnoſophiſts*, the *Chaldean*, *Egyptian*, and *Jewiſh* Prophets, are all of one and the ſame Original[d]. Let. 19.

THE beſt Key to this Conduct, is to tell you, that this great Man was, at times, a little crazy, though with ſome lucid Intervals. The *Converſion of all Nations*, was the tickliſh String of his happy Enthuſiaſm, which at illumined Hours, made him drive an Idea entertained by many in a leſſer Degree, to the Pitch of Extravagance I have repreſented. Among many great Names I could men-

[d] G. POSTELLI de Origin. Cap. xvii.

Let. 19. mention, the ingenious Abbé *Pluche*, who has transformed the *Egyptian* Deities into Puppets dreſſed up for public Signals, allows the *primitive Religion* to have been *pure*; and the Worſhip of *one* God to have been ſettled as the traditional Practice *all over the Eaſt*: And another Author, of fluent Expreſſion and good Intentions, ſeems to have writ a long learned Romance *, only to ſhew that all the Heathen Nations, not only held the Principle of Unity in the Godhead, but had Notions of the moſt myſterious Points of our Belief concerning his Being and Providence.

Tho' theſe Views of the Conſent of Nations be perhaps ſtretched full as far as they will bear, yet their humane Tendency, *to make all Mankind happy*, ſurely pleads for ſome Grains of Allowance. Who can doubt but the good *Poſtel*'s Heart was overflowing with Charity, when his Head was warm with a fancied Reſemblance or Identity of all the Religions in the World; and feeding his Hopes of being the glorious Inſtrument of a total Coalition? Let us therefore, in conſideration of ſo beneficent a Temper, ſmile at his Sallies, and ceaſe to wonder, if finding every where Traces of ſpiritual Intelligences, Miniſters to *the Moſt High*, he adopted the *Zabian* or *Platonic* Principle into *his* apoſtolical Theory.

* Voyages de Cyrus.

Theory[c]; and now purſue the next Step of our *own*. Let. 19.

'TIME was, ſays a ſagacious *Rabbi*, when 'the whole Earth was covered with Blindneſs 'and Error, ſome few of the *Patriarchs* only 'excepted. One Nation ſaid there was no '*firſt* CAUSE, nor any Part of the Univerſe 'that cou'd with greater Propriety call itſelf 'a Creature than a Creator, ſince the Whole 'was *eternal*. Another ſaid the *Empyreum*, 'or celeſtial Sphere, was eternal, the Author 'of all Things, and adored it accordingly. 'A third believed that *Fire* was the Sub-'ſtance and Cauſe of Light, and of the ſtu-'pendous Productions we ſee in the World, 'for which they adored it; and ſaid the *Soul* 'too was *Fire*. Others, and the greater Part, 'worſhipped the *Sun*, the *Moon*, the *Planets*, 'and the Figures of *Animals* formed in Like-'neſs to thoſe in the *Zodiac*. Others wor-'ſhipped their *Princes* or their *Wiſe-men*; 'and all agreed, that it was impoſſible for 'any thing in the World to ſwerve from the 'Courſe of Nature.

[c] Je montre par mes Ecrits qu'au deſſous de la Trinité il y a neceſſairement *une premiere Intelligence*, qui contient toutes les Intelligences du monde, tant humaines comme angeliques, qui de leur Naturel toutes ſont bonnes;—de laquelle *premiere Intelligence*, qui eſt premierement émanée comme la Lumiere du *Soleil trinum*, ou comme l'odeur du corps odorant, et en après eſt creée formée et faite, et unie principalement à la ſeconde Perſonne qui eſt paſſive—&c.

APOLOGIE de GUILLEAUME POSTEL, M. S. de la Biblioteque du Roi.

Let. 19. 'THINGS *continued in this State*, proceeds 'the Rabbi, *until the* PHILOSOPHERS, *Men of* 'a *fine ſubtile Wit and profound Meditation*, 'diſcovered *and confeſſed that there muſt be a* 'FIRST CAUSE, *almighty and ſupreme, whom* 'no *created Being can reſemble.* But they 'erred in the Progreſs of their Reaſoning; 'ſaying, that tho' GOD created, he does not 'now operate in the World in general, much 'leſs in Individuals, nor direct particular Events; 'which they thought too mean to fall under 'the Cognizance of ſo exalted a Being, eſpe-'cially as he never innovates nor alters their 'original Nature.'

AND *now, My Friend!* we have reached the grand revolving Point of our *Circle:*

Magnus ab integro Seclorum naſcitur Ordo
Pollio! et incipient magni procedere Menſes:

The *Point* when ſound PHILOSOPHY brought Men back to ancient Simplicity in Belief and Worſhip, in Times of the greateſt Superſtition and Fondneſs of ſplendid Ceremonies. To ſhew this in its genuine Light, I have choſe the Teſtimony of a ſtaunch *Jew*[f], as the plaineſt and leaſt liable to Exception: But either he confines the latter Part of his Obſervation ſolely to the *Epicureans*, who denied

[f] Rabbi JUDA the *Levite*, Author of the excellent *Dialogue* cribed CUZARY.

nied the *Providence* of GOD [g], and whom, Let. 19.
for that Reaſon, all his Nation cordially hate, or he is highly unjuſt to the other pious Philoſophers; for even thoſe who by their deepeſt Reſearches cou'd not find out the Almighty to Perfection, who were perſuaded that in *him* we live, and move, and have our Being, but cou'd not decide whether he were a Principle ſeparate from the Univerſe, or the vital Source of Life and Exiſtence diffuſed thro' the Whole, even *thoſe* aſſerted and admired his *Providence*.

A GREAT Aſtronomer and Mathematician concludes his Conſtruction of *Aratus'* Sphere with this remarkable Doubt, and its Solution. 'There is a Queſtion put, ſays he, whether JUPITER (the ſupreme God) be *material*, or an *active* Principle; whether he be a *Living Soul* animating the World, or a *pure Intelligence*, or ſome *ſuperior Power* far exalted above the Heavens, and by Nature *immoveable?*' As for *Aratus* he has mentioned the Name of *Jupiter* in the common Acceptation, as the *Baſis of Being*, and *Foundation of the Univerſe*: But one of two is certain, 'That either the all-diſpoſing *Providence* of the Deity reaches and acts thro' the

[g] Καὶ ἡ ΘΕΙΑ ΦΥΣΙΣ πρὸς ταῦτα μηδαμὴ προσαγέσθω· ἀλλὰ ἀλειτούργητος διατηρείσθω, καὶ ἐν τῇ πάσῃ μακαριότητι· ὡς εἰ τοῦτο μὴ προσχθήσεται ἅπασα περὶ τῶν μειώρων ἀντιλογία μάταια ἐστὶν.

ΕΠΙΚΟΥΡ. Μείωρ.

Let. 19. ‘ the WHOLE, and that his Eſſence, extend-
‘ ing throughout, is the *Bond* of its Union;
‘ or, that he is *a ſeparate Being* acting accord-
‘ ing to the *Names* given him by the Anci-
‘ ents, (who aſcribed the Good of every Event
‘ to GOD) to point out his Perfections: They
‘ call him *generative* and *parental* JOVE, *ſo-*
‘ *cial*, *ſupplicative*, *regal*, *governing*, *friendly*,
‘ and *hoſpitable*, the *Counſellor*, the *Thunderer*,
‘ the *Deliverer*, and ſuch like: Or, in more
‘ intelligible Terms, JUPITER, the Source of
‘ Being, the Bond of Relations, and Director
‘ of Birth; the Author of Society, the Hearer
‘ of Prayer, the Governor of Kings and Na-
‘ tions, the Preſident of Friendſhip, the Pro-
‘ tector of the Stranger, the Inſpirer of Coun-
‘ ſel, and firſt Cauſe of whatever happens in
‘ the natural or moral World [h].’ His al-
mighty Hand holds the unerring Ballance that weighs the Fates; and hard by his Throne, on Right and Left, ſtand the two inexhauſted Urns, the one filled with Good Fortune and Happineſs, the other with Misfortune and Miſery. Out of theſe, this Father of Gods and Men, mixes to every Mortal his Doſe of Life; and as he tempers the deſtined Draught, ſo are their Days embittered with Diſaſters, or flow ſerene in Eaſe and Proſperity [i]. From its Pedeſtal hangs the wond'rous Chain of Gold, that

[h] ΛΕΟΝΤΙΟΥ ΜΗΧΑΝΙΚΟΥ Διαλήσεις Σφαίρας.

[i] ΟΜΗΡΟΣ. ΙΛΙΑΔ. Ω.

that binds the Planets to their Spheres, and ſuſpends the Sea, and Earth, and Air, and all they contain, inſeparably linked to his eternal Throne [k]. Let. 19.

THESE Pictures, drawn by the Ancients, of the *divine Providence*, are too lively and ſtriking to need any Explication: But it is with Diffidence that I enter upon the Sequel of my Enterprize, to tranſmit the Conceptions, or copy the Stile of the Language judged worthy to be ſpoken by the Gods, eſpecially on ſuch a Subject as the *Creation* and *Government* of the World: Let me attempt it, upon two equitable Conditions: Firſt, that you remember where it was the great Philoſopher lived and wrote — among a giddy People, nurſed in Ignorance, drunk with Power, and jealous of their national Superſtitions —: Next, that you make a large Allowance to me, beyond what *Timæus* aſks, before he enter upon his exalted Theme.

SPEECH, ſays he, ſhould bear ſome Proportion to the *Subjects*: But as no Words can fully expreſs their Eſſence, or reach their Subſtance and internal Nature, we muſt be content if we can deliver ſome Likeneſs or Image, ſuch as may convey a Shadow or Semblance of the Truth. 'If therefore, my Friend! of 'the numberleſs Doctrines which many have advanced

[k] ΣΕΙΡΗΝ χρυσείαν ἐξ οὐρανόθεν κρεμάσαντες
Πάντες δ' ἐξάπλεσθε θεοὶ, πᾶσαί τε θέαιναι. ΙΛΙΑΔ. Θ.

Let. 19. ‘ advanced concerning the *Nature of the*
‘ Gods, and *Creation* of the *World*, we are
‘ not able to make out an *exact* and *conſiſtent*
‘ *Scheme*, you muſt not be ſurprized, but be
‘ pleaſed if we can reach a *probable one*; re-
‘ membering, that both I who ſpeak, and you
‘ who hear and judge, have no *divine*, bu
‘ an imperfect *human* Nature; whom it there-
‘ fore becomes, upon ſuch *high* Subjects, to
‘ reſt ſatisfied with *probable* Accounts, without
‘ moroſe Enquiry into the Matter.

Let us then declare, for what Reaſon the Author of Being and Creator of the World, at firſt compoſed the wond'rou Frame?

He is good:—But Envy or Ill-will is in no reſpect incident to the Good: Exempt from *theſe* it was his Will, that all Things ſhould be made as like to *Himſelf* as poſſible. With *this* Intention, finding all viſible Matter, not in a State of Reſt, but toſſed to and fro, in a wild irregular Motion, *He* firſt brought Order out of Confuſion, as the preferable State. For it was and is utterly impoſſible, that the *beſt of Beings* ſhould produce that Thing which is not the *beſt* and *faireſt* the *Materials* admit of. Wherefore contemplating, he ſaw, that even among material Objects, nothing void of *Thought* could, in whole or in part, ever compare for Excellency

with

with what was poſſeſſed of *Intelligence*; and then, that it was impoſſible *Thought* ſhould reſide in any Subſtance but in *Mind* or *Spirit*. HE therefore endow'd a MIND with Intelligence, and conjoining that Mind to the immenſe material Frame, he finiſhed the mighty Work, the Fabric of the World, with the higheſt Beauty and Perfection of which its Nature was capable. Let. 19.

THUS, in a *probable* way of Reaſoning, we muſt needs conclude, that the Univerſe is, in truth, an *animated thinking Subſtance*, ſo formed by the Fore-knowledge of GOD." Then the Philoſopher proceeds to give an Account of the Compoſition of the Elements, of the Formation of the Heavens, of the ſpherical Figure of the Univerſe, and of the harmonic Proportions concurring in the Production of the immaterial thinking Subſtance which animates the WHOLE. *This*, as its Father who begot it, perceived to be ſelf-moved and ſelf-ſubſiſtent, and the Image of the eternal *Gods*, he approved and was glad, and went on to liken it ſtill more to the original *Model*. Wherefore as it is an eternal animated Subſtance, he reſolved to render the whole Creation, as far as poſſible, *the ſame*. But ſince the Nature of an immortal Subſtance cannot be perfectly adapted to *generated Matter*, the great Architect contrived a certain

Let. 19. certain moving Semblance of *endleſs Duration.* Having therefore put the Heavens in order (*Duration* or *Eternity* continuing ſtill the ſelf-ſame individual Thing) he framed a progreſſive Imitation of it, perpetually encreaſing by Number and Quantity, which we call TIME [1]. For *Days*, and *Nights*, and *Months*, and *Years*, (all Parts of *Time*) did not exiſt until the *Heavens* were made, and were by him ordained to co-exiſt along with the *Heavens* how ſoon they were ſet a going. It is true that *Men*, when they ſpeak of *Paſt* and *Future*, improperly and inadvertently apply theſe Parts of *created Time* to *eternal Duration*: But in ſound Reaſon, we can with Propriety only ſay, of the latter, that IT IS; while *it was*,

[1] So our *plaintive* POET:

——— The long deſtined Hour
From everlaſting Ages growing ripe,
That memorable Hour of wond'rous Birth,
When the dread Sire on Emanation bent
And big with Nature, riſing in his Might
Called forth *Creation.*———Then TIME firſt was *born*,
By Godhead ſtreaming thro' a thouſand Worlds.

And with ſtill greater Maſtery and higher Colouring,

——— From the great Days of Heaven,
From old *Eternity*'s myſterious Orb
Was TIME cut off, and caſt beneath the Skies;
The Skies which watch him in his new Abode,
Meaſuring his Motions by revolving Spheres,
That horologe Machinery divine:
Hours, *Days*, and *Months*, and *Years*, his Children, play
Like numerous Wings around him as he flies:
Or rather as unequal Plumes, they ſhape
His ample Pinions, ſwift as darted Flame
To gain his Goal, to reach his ancient Neſt,
And join a new ETERNITY, his Sire,
IN his *Immutability* to reſt.

THE COMPLAINT. Night II.

was, and *it will be*, ſhould be ſolely applied to progreſſive Exiſtence, proceeding Step by Step *in Time*. For theſe Expreſſions (*it was*, and *it will be*) denote ſucceſſive Movements: But the other (Eternal Duration or Exiſtence) is for ever the ſame, indiviſible, immoveable, without poſſibility of its becoming elder or younger, or that it ſhould be ſaid to be *now paſt*, or that it is yet *to come*. In a word, nothing can be applied to it, which *Generation*, or the receiving a *Beginning* of Exiſtence, makes us apply to ſenſible Objects; *theſe laſt* being all Portions of *Time*, which revolves in ſucceſſive Periods, and only *imitates* ETERNITY.—— Let. 19.

TIME therefore began with the *Heavens*, that as they took Riſe together, they may be together *diſſolved*, if ſuch Diſſolution ſhall ever happen. It was formed upon the *Model* of the ETERNAL NATURE, and made as like to it as poſſible; the *Model* having exiſted for all *Eternity*, and the *Copy* being to exiſt for all *Time*, of which alone it can be ſaid, *it was*, *it is*, and *it will be* hereafter. Such then being the Decree and Purpoſe of GOD concerning the Formation of *Time*, the SUN was produced, and the MOON, and the other *five Stars* commonly called *Planets* (Wanderers) in order to generate TIME, and to divide and preſerve its Numbers. Their ſeveral *Bodies* were

Let. 19. were firſt formed by *God*, and then placed in the Orbits which they were ſeverally to deſcribe, ſeven in Number as they are ſeven; the *Moon* in the Orbit neareſt the Earth; the *Sun* in that next above it; the *Morning Star*, and that conſecrated to *Mercury*, he ordained to circumvolve with equal Velocity as the *Sun*, but with a contrary Tendency; whence it comes to paſs, that they frequently overtake, and are overtaken in the ſame Place by one another, both the *Sun*, and *Mercury*, and the *Morning Star*. As for the other *Planets*, if one were to treat of them all, and account for their Movements, it would exceed the Bounds for which they are here mentioned.

THEN the *Pythagorean* proceeds to rehearſe ſome of the Cauſes and Conſequences of their Motions—and particularly their being animated with living Souls[m], capable of receiving and executing their Creator's Command: He mentions the Production of Light in the *ſecond* Orbit; the Generation of *Day* and *Night*, of *Months* and *Years*; and the *grand Period* of the Revolution, when all the heavenly Bodies return to their firſt Starting-place, and in the ſame Order they were at firſt whirled off, begin their Circumvolutions anew. After that he deſcribes the Creation of the remaining animated

[m] Δισμοῖς ἐμψύχοις σώματα ἐνθέντα ξύμπαντα ἐγκύκλησε, τότε προσάρξαι ἔμαθε. ΤΙΜΑΙΟΣ.

animated Parts of the Univerſe. They were to be of four Sorts. Firſt, the celeſtial Race of the *Gods*; next, the pinioned Inhabitants of the Sky; then the watery Shoals in the liquid Element; and, laſtly, the Animals of the dry Land. After explaining the igneous Compoſition of the firſt, whom he calls *viſible* and begotten Gods[n], he ſubjoins the celebrated Paſſage already mentioned[o], 'That 'as for the *other Deities* (beſides theſe heavenly Bodies) it was above his Capacity 'to deſcribe their Natures, or comprehend 'their Generation: But that we muſt believe 'thoſe inſpired Perſons, who, as they themſelves ſay, are Deſcendants of the Gods, and 'who, ſome way or other, have come at a 'clear Knowledge of their Progenitors. No 'matter tho' what they ſay be deſtitute of 'probable or neceſſary Proofs: We cannot refuſe our Aſſent to theſe Children of the 'Gods, both as they profeſs to relate their 'Family Concerns, and likewiſe in due Obedience to the Laws.'—But the great CREATOR having finiſhed the Production of his celeſtial Progeny, called them all together, and ſpoke in this Manner: Let. 19.

"GODS of the *Gods!* whoſe Maker I am, "and Author of your Powers, which pro- "ceeding from Me, if I ſo will, ſhall never "be

[n] Τὰ περὶ θεῶν ὁρατῶν καὶ γενητῶν φύσεως ἐχέτω τέλος. Αὐτοθ.

[o] Page 275.

Let. 19. " be diſſolved! Whatever hath been tyed, can
" be unlooſed; but to undo what has been
" well done, or deſtroy an harmonious Frame,
" is malicious and evil. Wherefore, as you
" have once received a Being, immortal in-
" deed, or indiſſolvable, you are not; yet
" ſhall you never be diſſolved, nor taſte the
" Deſtiny of Death; my unchangeable Will
" being a greater and more authentic Security
" than the Bonds of Life, in which you were
" bound at your Creation. Now then at-
" tend and learn what I appoint and enjoin.
" Three Species of mortal Creatures are yet
" to be made: While theſe are wanting, the
" *Heaven* will be imperfect, which would not
" contain every Kind of living Creature, as it
" muſt do to be entirely compleat. But were
" they to be generated by me, and receive
" under my Hand the Sources of Life, they
" muſt likewiſe prove immortal, and be on
" a Level with the *Gods*. In order therefore
" that they may both be *mortal*, and that the
" WHOLE may indeed be compleat, do you,
" according to your Natures, undertake the
" Work, and imitating my Power in the
" Production of *yourſelves*, finiſh the Ani-
" mal Creation. As for that Part which
" is to be ſtiled *immortal* and *divine*, and
" which will be the *leading Principle* in ſuch
" of them as always wiſh to follow RIGHT
" and Us, *that* I myſelf will create, and de-
" liver

" liver over to you: Then, for what remains, Let. 19.
" do you, interweaving the *Mortal* with *Im-*
" *mortality*, form and generate Animals, nou-
" riſh them with Food, and receive them to
" your Boſom when fallen to Decay."

THUS HE SPOKE: — and turning again to the *eternal CRATER*, in which he had mixed and tempered the *Soul of the Univerſe*, he poured on the Remains of the celeſtial Creation, and mixing them together nearly after the ſame manner, but not now ſo pure and genuine as before; nor all equally ſo, but of a firſt, ſecond, and third Alloy, he compounded the mighty Maſs, and diſtributed *Minds* equal in number to the Stars —— a Mind to every Star; in which having placed them as it were in a Chariot, he ſhewed them the *Nature* of the WHOLE of THINGS, and fixed their *irrevocable* Laws. 'Firſt, that *one common Ori-*
'*gin* ſhould be allotted to all, that no one
'might have leſs than another at the Hands
'of his *Maker*; but that when they were
'diſſeminated each into the *Organ of Time*
'(heavenly Body) proper to them, they ſhould
'produce the moſt religious and God-like of
'mortal Creatures, MAN. But as the *human*
'*Nature* was to be twofold, the better Sex was
'to be called the *Male*. And ſince they were
'of courſe to be tranſplanted into *Bodies*, now
'in Contact, and now at a diſtance from ſur-

Let. 19. ‘ rounding Objects, in the firſt place *one general Senſe* muſt be natural to all, eſpecially ‘ a Perception of external Violence: Next, ‘ mutual Love, but mixed with *Pleaſure* and ‘ *Pain*; and along with theſe *Fear* and *Anger*, with all their Conſequences, and all their ‘ Contraries. *Theſe Paſſions*, if they can *command*, they ſhall live in Juſtice and Felicity; ‘ but if *commanded* by them, in Wrong and ‘ Miſery: And whoſoever lives well his allotted Time, ſhall after Death return to the ‘ Habitation of his congenial Star, and there ‘ lead a bleſſed Life; but failing, he muſt at ‘ next Birth aſſume the *Female* Nature. Both ‘ Male and Female, after a thouſand Years, ‘ ſhall by Lot enter upon a *ſecond* State, and ‘ chuſe what kind of Life each pleaſes to lead; ‘ when it ſhall ſometimes happen, that a ‘ human Soul ſhall come to animate a wild ‘ Beaſt; and if even there it do not refrain ‘ from its wonted Wickedneſs, it ſhall, at the ‘ various Turns of Birth, always change to ‘ that Species of a Brute, whoſe Manners it ‘ laſt copied: Nor ſhall it ever be diſintangled, and arrive at the End of its Sufferings, ‘ until it hath performed an equal Period to ‘ that in which it contracted its Droſs and ‘ Dregs, the Cauſe of its Deformity; and ‘ then having maſtered by Reaſon the irrational tumultuous Appetites ariſing from

‘ Fire

'Fire and Water, Earth and Air, it re-attain 'the purer Species of its *firſt* and *beſt* Exi-'ſtence.' Let. 19.

THE eternal Laws of *Being* and *Happineſs* thus eſtabliſhed, that the Creator might be free of the Evil incident to the Creature, he diſſeminated the MINDS he had made, ſome into the *Sun*, ſome into the *Moon*, ſome into the other *Members* of TIME: And after their Diſſemination, he empowered the recent Deities to form *mortal* Bodies, and whatever was to be joined with the human Soul. This, and all that enſues upon their Conjunction, *they* are to frame and govern in the beſt and moſt excellent manner poſſible, that the mortal Creature may not prove the Source of Evil to itſelf. And now the CREATOR, having thus ordained all Things, remained in his *firſt* Eſtate, worthy of his Nature; while his *Sons* obſerving their Parent's Command, and receiving at his Hand an *immortal Principle* of a *mortal Creature*, imitated their Maker; and borrowing a Particle from each of the four Elements, Fire, Water, Earth and Air, which they were again to repay, they fitted them together, and created MAN.

WHETHER *PLATO* drew his Doctrine concerning theſe *inferior* Gods, *Intelligences* animating the Sun, Moon, and Planets, im-

Let. 19. mediately from CHALDEA (where they had them ranged into

Thrones, Dominions, Princedoms, Virtues, Powers,

and conſidered them as Attributes and Emanations of the *ſupreme* Being[a]) or whether it was traced back from the firſt Ideas of his national Religion to their *eaſtern* Source, is at preſent of little Importance. The Queſtion that calls our Attention, and ariſes from the Subject, is, How natural it muſt be in conſequence of ſuch Doctrine, for blind Devotion to lead Men into *Star-Worſhip*, even while the Unity of the *Moſt High* GOD was demonſtrated by the *Zabians*, and the Eternity and unchangeable Godhead of the great CREATOR, was aſſerted by *Pythagoras* and *Plato*? So true it 'is, that new adopted Deities, from ſome Out-'ſkirts of the Scheme, make way for a Mul-'tiplication of Myſteries, and that for a Re-'lapſe into Ignorance and Credulity.' This affects not only the bewildered Bulk of Mankind, but even thoſe who profeſs to follow a more refined Plan, and to practiſe the ſublimeſt Piety. For many Ages after *Plato*, his

[a] אוּרִיאֵל *Uriël*, the FIRE or LIGHT of GOD. גַּבְרִיאֵל *Gabriel*, the STRENGTH of GOD. עַבְדִיאֵל *Abdiël*, the SERVANT of GOD. מִיכָאֵל *Michaël*, WHO is LIKE GOD? And in the Book aſcribed to *Enoch* (which ſeems to have been a *Chaldean Allegory* of the World, as *Sanchuniathon*'s is a *Phenician*) the chief Angel is SEMEXAS, the prime *Servant* of GOD שמש the SUN. AMARIEL, the WORD of GOD. ARAKIEL, the MARSHAL of GOD. RAMIEL, the ARCHER of GOD, the ΕΚΗΒΟΛΟΣ of the *Greeks*, &c. The *Jews* make frequent mention of Angels after the *Babyloniſh* Captivity.

his Followers continued to teach nearly the ſame Doctrine concerning the Deity: But in later Times ſome great Proficients in his Philoſophy, ſeem, I ſay *ſeem*, to have ſubſtituted the Power of the SUN to that of a ſupreme MIND and eternal PROVIDENCE [b]. Let. 19.

THIS is that alluring Worſhip of the grand *Luminary*, the Source of Light and Life in the material World, which I obſerved was the wideſt ſpread and of the longeſt Continuance. It is not confined to our Hemiſphere; it reaches round the Globe, and co-extends with the human Race; there being hardly a People who, at ſome Time or other, have not paid Homage to his all-chearing Ray. Take one curious Inſtance of a great Nation, who are at this Day *ſolar* Idolaters.

IN *North America* there is a fine Country, lying between thirty-three and thirty-ſeven Degrees of North Latitude. It is a vaſt Valley, bounded on the Eaſt and North by a Chain of high Mountains called the *Apalates*; by the barbarous Province of *Tagouëſta*, or *Tegeſta*, on the South; and on the Weſt by the *Rio del Spirito ſanto* (which they call *Hitanachi*) and ſome little Hills that lie between it and the *Coſakites*. The preſent Inhabitants of this Country, have no Records but Tradition: They have the *Complexion*, *Features*, *Hair*, and particularly the *Eyes* of

[b] ΙΟΥΛΙΑΝ. ΥΜΝ. εἰς ΒΑΣΙΛΕΑ ΗΛΙΟΝ. MACROBIUS.

Let. 19. the moſt northern *Tartars*; as alſo a great Reſemblance of their Manners, Language, and Government. Two Tribes, the *Houſtamins* and *Elamins*, wander yet through the Wilds of *Florida*, in the *Tartar*-Faſhion. The reſt were perſuaded by their *Paracouſſe* (Prince) MAYRDOC to ſettle in *Apalachia*, about nine or ten Days Journey from the Sea, with which they communicate by means of the *Hitanachi*, which diſcharges itſelf into the Gulph of *Mexico*.

THE APALAKITES, planted in a happy Soil, ſoon taſted the Sweets of good Order and Policy. They turned populous, ſent Colonies ſouthward, and were, in their Turn, attacked by the northern *Coſakites*. Part of theſe coaleſced with the *Apalakites*, and Part having been expelled, wandered down to the Sea-Coaſt, paſſed over into the *Antilles*, and were termed *Caraïbes*, that is, *Strangers*, or *Warriors added* to the Nation. As for their Religion, the *Apalakites*, and moſt Part of the *Americans*, *worſhip the* SUN, whoſe Beams they believe to be of ſuch Virtue, as to give Life and Motion to every living Thing: From *him*, they ſay, the various Species of Animals draw Vigour and Health, the Hills and Vales their Fruitfulneſs, and the World itſelf its Stability and Duration. Their daily Worſhip is ſimple and pure; they ſtand in the

the Door of their Houſe; they ſalute him at his Riſing, and ſing Hymns to his Praiſe. On ſolemn Days, inſtead of putting Beaſts to Death in Honour of the Source of Life, they burn Perfumes, and celebrate in Songs his Glory and Beneficence. This is accompanied with Alms to the Poor, and ſuch Preſents to their *Jaouäs* (Prieſts) who are likewiſe their *Phyſicians*, as are neceſſary for their Subſiſtence. Their grand Temple is a ſpacious CAVE of wond'rous Form and Extent, on the Top of Mount *Olaïmi*, about three Miles diſtant from MELILOT, the Capital of the Province of *Bemarin*, and the royal Seat. Let. 19.

NOR was the Doctrine of MAN's Creation by the GODS, confined to *Aſia* or *Greece*; it came northward with the Deſcendants of the *Tartar* Tribes that over-ran *Europe*, the *Goths* and *Vandals*[c]. 'The GODS, ſaid theſe 'Northerns, made the firſt MAN of an *Aſh-* 'Tree, and called him Askur (*Æſc*) and his 'Wife Embla (*Embla*). They were at firſt 'lifeleſs Lumps, without Speech or Motion; 'until three of the celeſtial Race, mighty 'and mild Aesars (*Aſers*) coming to a cer- 'tain Place, found the wretched *Æſk* and '*Embla* lying helpleſs on the Beach. *Breath* 'they had not, nor *Blood*—neither had they '*Reaſon*, nor a *beautiful Face*. ODIN gave 'them

[c] Page 278. Note [1]

Let. 19. 'them Breath, HENER Reaſon, and LODUR 'gave Blood, and a beautiful Face[d].'

IT muſt be allow'd that *Philoſophy* and *Religion* make not always a good Aſſociation; yet I cannot recollect any one Inſtance of Learning's having flouriſhed in a Nation, without introducing the Belief of *one ſupreme Being* among its prime Favorites. Keep the Reſtriction ſteadily in View, that it is of the *Heathen* Nations I ſpeak, and you may conſider them as moſt *religious*, or rather as moſt *ſincere* in their Religion, when they are moſt *ſimple* and virtuous in their Manners;—not in the higheſt Meaning of the Expreſſion, but leaning to that Part of Virtue we call Sobriety and Innocence: But they are *pureſt* in their Belief at the Period of their greateſt *Knowlege*; which however belongs only to a choſen *Few*, and can never extend to the Generality of an idolatrous People. *Plutarch*, in one of his Treatiſes, ſpeaking of a future State, tells, That when Philoſophy was at its Height in *Athens*, a comic Writer, the celebrated *Menander*, with two or three Lines of a Play, had filled all *Greece* with Terror and Superſtition. Great muſt his Character have been, and no leſs their Credulity! *Human Life* is the verieſt *Proteus* in the World. The Manners of Men and Nations are in a perpetual Flux; their Laws, Cuſtoms, and Religion,

[d] EDDA SÆMUND. ex Wolu-ſpa. Apud Hickes.

Religion, like their Habits, are ever ſhifting Modes; and, as the humorous Poet ſays, Let. 19.

——*Now natural, now ſtrange;*
Subject to Time, and Whim, and ſlippery Change.

But, with his Permiſſion, that Inſtability is not wholly owing to *Caprice*: Could we trace their Hiſtory, unravel their Politics, and compare Circumſtances and Conjunctures, we would find that the *Neceſſity of their Affairs*, in the various Turns of their Fortune, produced the Variation.

THE *CIRCLE, My Friend!* is drawn; my Promiſe is fulfilled; the Opinions of the *ANCIENTS* concerning the Riſe and Government of the World, are faithfully ſet before you. You have, in the general Plan of *Mythology*, firſt the *grand Key*, 'That the 'Powers producing, and Parts compoſing 'the Univerſe, were their greateſt GODS;' and then the *Out-Lines* directing to the peculiar Nature of their ſeveral Deities. Shou'd we deſcend lower, and enquire into all their Attributes, Rites, and Operations, the Detail would be endleſs, and not very ſatisfactory. Who can pretend to aſcertain the particular *Aſpect of Things*, that *pleaſing Proportion*, or *faſcinating Species*, that every ſpeculative Man, of a different Country and Character, took for a *View* of the Divinity? Leſs ſtill

can

Let. 19. can we be abſolutely ſure of their Symbols and Ceremonies, depending upon the deep-laid Deſigns of a Prieſt, or the heated Imagination of a Poet. The minute Application muſt be therefore left, as *Religion* was, of old, to every one's own particular Turn and Extent of Capacity.

NATURE IS FULL OF WONDERS;—Her Operations are marvellous; her Proportions divine; their Effects are ſtriking and powerful; and the finer the Genius, — the wider the Underſtanding, the more lively are the Senſations of her ſilent Beauties. But according to the infinite Varieties of the human Mind, both as different in itſelf, and more diverſified by the various Modes of *Education*, *Climate*, *Accidents*, and *Train of Life*, ſo different are our Conceptions of *Nature*, and of the Powers and Connexions that influence Mankind.

NOW, Time was when each of theſe Powers, and every Type and Reſemblance of them, was *deïfied*; when their mutual Dependencies, Sympathies, Antipathies, and chief Operations, figured either as Steps of a *Pedigree* in the Genealogy of the GODS; or as *War in Heaven*,—Plots and Counter-plots among the jarring Deities, which were ſometimes amicably adjuſted, and ſometimes ended in ſuch fatal Cataſtrophies as Caſtrations,

Uſur-

Uſurpations, and Impriſonment; — not told alike in every Nation; — but *differently*, as the Cauſes above-mentioned made them ſtrike differently upon the Mind of the *Patriarch*, *Prieſt*, or *Lawgiver*, that modelled the Infant-State: — While above them all, Let. 19.

The POET's *Eye, in a fine Frenzy rolling,*
Did glance from Heaven to Earth, from
Earth to Heaven;
And as Imagination bodied forth
The Forms of Things unknown, the Poet's *Pen*
Turn'd them to Shape, and gave to airy Nothing
A local Habitation and a Name.

FINIS.

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